THE SEVENTH ANGEL

BERRY STEWART CREBS

Library of The Theological Seminary
PRINCETON · NEW JERSEY

FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER

BS2825
.C912

Carmi

926

LIBRARY OF PRINCETON
DEC 9 1938
THEOLOGICAL SEMINARY

THE SEVENTH ANGEL

An exposition of the Mystery of God, as it is found in *The Revelation of St. John* and in its illuminating prophecies.

By
BERRY STEWART CREBS, A.M., M.D.

WM. B. EERDMANS PUBLISHING CO.
234 Pearl St., N.W., Grand Rapids, Mich.
1938

THE SEVENTH ANGEL
Copyright, 1938, *by Berry Stewart Crebs*

Printed in the United States of Americ

Dedicated to the memory
of my father and mother,
John M. and Annie E. Crebs.

"In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God."

PREFACE

While this work is primarily a commentary of The Revelation of St. John, yet that book of the Bible is found to be so dovetailed or interwoven into forty-four or more other Biblical books that to comment on The Revelation entails study of the others.

That the descriptions of the things that must shortly come to pass are shown by symbols instead of realities is revealed by the word *signify* in the first verse of the first chapter. This word explains that the book was signed to John, that is, shown to him by means of signs or symbols.

That the messages to the churches do not represent the future history of the church throughout the ages is made known by the fact that the prophecy of future events does not begin until the commencement of the fourth chapter which follows the messages, as the book itself makes plain.

It has been generally agreed among students of The Revelation, that because of the failure to find in the book any reference to the fall of Jerusalem, the book was necessarily written after that event, for otherwise it would not fail to mention it. This brought the supposed time of its authorship to about 90 A.D. or later. Instead of this, by the combination of prophecies, the fall of Jerusalem and the desolation of Judaea is found in both the visions of the seals and the events called forth by the trumpets, thus revealing that the book was written some time before 70 A.D.

How carefully words must be considered is manifested by the significance of the crown and the bow carried by the rider of the white horse of the sixth chapter and also the meaning of the numerical symbol *the third part* in the eighth chapter.

One of the greatest hindrances to the understanding of The Revelation has been the lack of the realization that the little horn of the seventh chapter of Daniel, on which depends the understanding of many chapters, is a composite view of the two horns in one; for this little horn divides, as does the

Roman Empire, with which it is prophetically united, into the eastern and western little horns or kingdoms; each being connected with the two capitals of the divided Roman Empire, Rome and Constantinople. This is confirmed also by the image which Nebuchadnezzar saw in his dream, the feet and legs of the image representing the divided Roman Empire, one foot standing in Rome while the other stands in Constantinople, the two capitals of the empire after its division.

The faith of those who believe in the inspiration of the scriptures is confirmed by the absolute necessity of searching them, book by book, to find the keys which will explain the symbols of The Revelation and the fact that they are found in first one of the books and then another, commencing with Genesis, the first book of the Old Testament, and not ending until those found in Jude, the last book of the New Testament, with the exception of The Revelation itself.

Further evidence for this faith in inspiration is found in the fact that after the messages to the churches are given, the book is closed until the keys that unlock the next four chapters are found in Ezekiel, while to these must be added prophecies made by Christ as found in the gospels.

No conception of the chapters 9 to 13 inclusive can be approached until their keys can be discovered hidden away among the prophecies of Daniel. After Daniel, among many others Jeremiah must be especially depended upon for the symbolic explanations particularly in regard to the prophecies concerning Babylon.

When in searching through the scriptures the true keys are found which unlock the symbols of The Revelation, it is wonderful how it changes a vague bewildering book into one that is definite, positive and clear to the understanding.

The prophecies that are to be fulfilled in the future which begin with the fourth chapter, unroll their fulfillment in the histories, commencing with that of Josephus and continuing with Gibbon and others down through the centuries even to those of the present day. By the proper combination of The

Revelation with the other prophecies the disclosures are made, among many others, of:

The translation of Israel to heaven at the ascension of Christ;

The destruction of Jerusalem and desolation of Judaea;

What the living creatures symbolize;

The significance of the symbolic numbers of the book;

The time and history of the setting up and establishment of the Antichrist;

Of what the Antichrist consists and the duration of its existence;

Who are designated as the beast and the false prophet;

What it is that is referred to by Christ and by Daniel as the abomination of desolation;

The person of the *man of sin,* the personal Antichrist, and the time in which he lived;

The prophecy of the World War;

The world depression after the war;

The downfall of the Sultan and change in Mohammedanism;

The change in the status of Jerusalem;

The approximate year of the second coming of Christ;

The prophecies of the changes in the governments and the conditions in the world at the present time;

It solves the much debated questions concerning the connection of the second coming of Christ and the time of the millennium;

The status of those who have died since the ascension of Christ;

The status of the saints during the millennium;

It reveals a definite Babylon, what it symbolizes and the circumstances of its fall;

It explains the cryptic measurements of the New Jerusalem and the message conveyed by its vision.

As The Revelation unfolds its hidden meaning one is wonderfully impressed with the care that has been taken by the

copyists during nearly nineteen centuries that they should not transgress the last commandment of the book, neither to add to nor take from it, lest they might incur the curse pronounced there.

From the Greek text of Greenfield, which is used in this exposition, only one word is evidently missing, and that from verse 17 of chapter 21, and is the Greek word for the number four; this is easily supplied for it necessarily belongs with the same combination of words which appear in many places in the book and which is absent in no other place. This omission is readily understood and seems excusable because of the number of fours appearing together in that verse, seemingly too many, so one is omitted and this has caused an incorrect translation. In addition it is revealed that three or four verses in different places in the text, while not incorrectly translated yet by a slight difference of transference into English enlighten the meaning of the text.

It is brought to the mind also how wonderfully has been preserved the sequences of the book in every respect; what seemingly are irrevelant interpolations are shown to be exactly in their proper connections.

The dependence of this book of The Revelation for its enlightenment upon the other prophetic books written centuries before its time should convince the skeptical and confirm the faith of those who believe that God "spake by the mouth of his holy prophets, which have been since the world began" and that by his overruling providence he has preserved their words intact for the enlightenment of mankind through the succeeding ages.

The Revelation resembles a maze in a park which has many passages but only one path to its goal; if you take a wrong turning in one place later on you will meet an obstruction.

Let those who believe that The Revelation is not nor can be understandable remember the prophecy of Christ, "there is nothing covered, that shall not be revealed; and hid, that shall not be known;" and likewise the prophecy and promise in The Revelation itself, "in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God."

B. S. C.

The Seventh Angel

The Revelation of St. John

CHAPTER I.

1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Paraphrase: The Revelation belonging to Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and God sent and shewed it by his angel, by means of symbols, unto his servant John.

The Revelation belonged to Jesus Christ because God gave it to him. It is the revelation of things which must shortly come to pass. That it was God who sent and showed it by his angel, the angel of the LORD, Christ, is made clear in Rev. 22:6. The Revelation was signified to John, that is, not shown to him plainly and literally, but shown to him by means of symbols.

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

And keep those things; keep in their hearts and lives those things which are written therein. *For the time is at hand;* for their fulfillment.

4. John to the seven church which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

From him which is, and which was, and which is to come; from God, the Father. *The seven Spirits;* the number seven symbolizing completeness; seven periods of time in

which the creation was completed; seven days completing the week. Thus this is the Holy Spirit complete in seven spirits; six of these are given in Isaiah 11:2: Spirit of wisdom, understanding, counsel, might, knowledge, fear of the LORD; and in John 15:26 is given the seventh, the Spirit of truth, the Comforter.

> *5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*

Who is the faithful witness; "Behold I have given him for a witness to the people, a leader and commander to the people" (Isaiah 55:4). *The prince of the kings of the earth;* RV "the ruler of the kings of the earth".

> *6. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Kings and priests; "They shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

> *7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.*

Cometh with clouds; "They shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30, Mark 13:26, Luke 21:27). *And they also which pierced him;* "One of the soldiers with a spear pierced his side" (John 19:34).

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon me whom they have pierced" (Zech. 12:10). They shall see him because of the fulfillment of the prophecy of Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." *And all kindreds of the earth;* not the kindreds of heaven. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn" (Matt. 24:30). "And they

shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born" (Zech. 12:10).

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

This verse is spoken by God or by Christ or by both for they are one God. In it are included what John says of God in verse 4 and what Christ says of himself in verse 11. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isaiah 9:6). *Alpha and Omega;* the first and the last letter of the Greek alphabet, the beginning and the ending.

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

In the kingdom; a member on earth of the kingdom of Jesus Christ. *And patience of Jesus Christ;* in persevering in the righteousness of Jesus Christ and in forbearance under suffering for him. *Was in the isle that is called Patmos;* "was", past tense, showing that he wrote this after he was there. Patmos: an island in the Aegæan sea, north of Crete. *For the word of God, and for the testimony of Jesus Christ;* banished there because of his preaching the word of God, and because of his testimony for Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

I was in the Spirit; explaining that what he heard and saw, he did not actually hear with his ears and see with his eyes, but they were visions given to him in which he heard and saw as in a vivid dream. Luke, in writing the Acts, speaks of this state, using a word which is translated trance when Peter gets his vision concerning Cornelius in Acts 10:9-16; also when Paul tells of the appearance to him of Christ while he is

in the temple (Acts 22:17-21). *A great voice, as of a trumpet;* the voice of Christ, as shown in verse 13.

> *11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

What thou seest; the visions as well as the letters were to be sent to the churches. *Seven churches which are in Asia;* the number seven symbolizing completeness: this signifies messages sent to the entire number of churches in Asia and, through them, to the entire number of churches of the world. The Christ rejected by Israel sends his messages to the churches of the world through the churches of Asia.

> *12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;*
>
> *13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*
>
> *14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;*

White hair, showing the great age of Christ, his pre-existence; equal in age to the Ancient of Days of Dan. 7:9, of whom it says, "the hair of his head like the pure wool." "Before Abraham was, I am" (John 8:58).

> *15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*

His feet, not being covered with his garment, shone forth with the glory of God, the glory of the Shechinah.

> *16. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.*

Out of his mouth went a sharp two-edged sword; "the sword of the Spirit, which is the word of God" (Ephes. 6:17). His countenance, being uncovered as were his feet, also shone forth with the glory of God.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

He that liveth and was dead; Christ in his death and resurrection. *Keys of hell and of death;* Hades in the Greek has been translated hell here; authority and power over Hades and death: power over the time of departure of the spirit and over its place of destination.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

Write the things which thou hast seen; the visions of the preceding verses. *And the things which are;* the things that are told to John and written by him in the first three chapters of this book. *And the things which shall be hereafter;* as given unto John, beginning with the fourth chapter to the end of the book.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The mystery; the hidden meaning. *Angels of the seven churches;* the word angel means one sent; a messenger. These are earthly messengers, for John in the next chapter is instructed to write to them. They are the earthly messengers in the churches: the pastors. They are messengers of Christ, who upholds them in his right hand. *The seven churches;* the complete number of churches: all the churches with Christ in their midst as he is shown in verse 13. "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Christ shows them in his messages how completely and intimately he is in their midst by his knowledge of all things pertaining to them, whether great things or small, and manifests his love and care for them.

The stars (the pastors) sending forth light, given by Christ, to the candles (the members) which thus enlightened and

placed in the candlesticks (the churches) are upheld by them and send forth their light to the ends of the earth. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

The Revelation of St. John

CHAPTER II.

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

Unto the angel of the church; the message for the church written to the pastor. *These things saith he;* these things saith Christ. *Ephesus;* the capital city of the Roman province of Asia. John was said to spend much of his time there as he was said to be bishop over these seven churches.

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

Thou hast tried them which say they are apostles; "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God" (I John 4:1-2).

3. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Hast not fainted; "and let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

"Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "From Miletus he (Paul) sent to Ephesus, and called the elders of the church . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after

them" (Acts 20:17-30). "As I besought thee to abide still at Ephesus . . . that thou mightest charge some that they teach no other doctrine . . . from which some having swerved have turned aside unto vain jangling" (I Tim. 1:3-6).

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Repent and do the first works; turn back to the first love which you have left. *Remove thy candlestick;* remove thy church from you. As the Church of Ephesus was in existence for hundreds of years after this time, there can be no doubt but that it repented.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

Nicolaitanes; "It is generally agreed, among the writers of antiquity who have mentioned them, that they were distinguished for holding opinions which countenanced gross social indulgencies" (Barnes).

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

He that hath an ear, let him hear; all people have an ear, let all hear. Every one who will can hear; therefore let him hear. *What the Spirit saith unto the churches;* Christ has sent to them, as he promised, the Spirit of truth, the Comforter; let them hear what the Spirit saith. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11).

Overcometh; resisting successfully the temptations that lead away from God. *The tree of life;* "And the Lord God planted a garden eastward in Eden . . . the tree of life also in the midst of the garden" (Gen. 2:8-9). *Which is in the midst of the paradise of God;* this paradise of God is in the New Jerusalem, for it is there that this tree of life will be found (Rev. 22:2).

8. And unto the angel of the Church in Smyrna write: These things saith the first and the last, which was dead, and is alive;

The first and the last; "I am the first, and I am the last; and besides me there is no God" (Isaiah 44:6).

3. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Poverty (but thou art rich); poor in temporal but rich in Spiritual affairs. *Say they are Jews;* claim to be the people of God and thus blaspheme, for they are the people of Satan (John 8:37-44).

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Ye shall have tribulation ten days; ten prophetic days are ten years; "I have appointed thee each day for a year" (Ezekiel 4:6). "The greatest persecution that the primitive church ever endured was the persecution of Diocletian, which lasted ten years, and grievously afflicted all the Asian, and indeed all the eastern churches . . . none of the others lasted so long as ten years" (Newton).

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

The second death; "and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14-15).

12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

"Out of his mouth went a sharp two-edged sword" (Rev. 1:16). Here Christ tells them of the sword as a warning, which he makes plain in verse 16.

13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Where Satan's seat is; such a wicked city that it could be said to be the very throne and dwelling place of Satan. Here were splendid temples to Jupiter, Minerva, Apollo and to Aesculapius, whose emblem was the serpent.

Antipas was my faithful martyr; As far as is generally known this is the only authentic mention of this Antipas.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

The doctrine of Balaam; "the teaching of Balaam" (RV). "The way of Balaam . . . who loved the wages of unrighteousness (II Peter 2:15)." "And Moses said unto them, have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord" (Num. 31:15-16).

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

This shows that the teaching of the Nicolaitanes differed from that of Balaam. Their teaching seemed to be, judging from the little found in traditions concerning them, that, as they were freed from the law, they were freed from its penalties and thus could follow their own carnal pleasures with no liability of punishment for so doing. One could obtain spiritual protection with no regard for the flesh. The flesh was corrupt, it could not be changed, therefore let it go its own way.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Repent; showing they were held accountable, as being able to prevent the ones holding these doctrines from being counted as members of their church.

Will fight against them with the sword of my mouth; the sword, which in the beginning of his message to them, he warns them he has. The inference is, that if the church does not fight against them, he will himself come quickly and do so, and they are given the warning, for if he comes they will necessarily suffer for their sins of omission.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Hidden manna; the pot of manna hidden in the ark beyond the veil in the most holy place of the tabernacle. "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations" (Ex. 16:33). Manna, type of the bread of life: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (John 6:48-50).

White stone; in Acts 26:10, stone is translated voice for vote, because stones were used for voting and, as there, voting for or against the life of a man—the white stone for sparing a man's life, the black stone for death. There Saul voted death, the black stone, against the lives of the saints; "Many of the saints did I shut up in prison . . . and when they were put to death, I gave my voice against them." Literally, I gave my stone against them. Here is voted the white stone of life for the one who overcomes. *A new name*; "thou shalt be called by a new name, which the mouth of the Lord shall name" (Isaiah 62:2).

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

The Son of God, being the same as the son of man, has the same description as given in Rev. 1:14-15.

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

The last works, explained in the marginal reading, to be more than the first works. Evidently their good works had increased.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

They are censured for permitting what they could prevent. Jezebel may have been a literal name though it evidently here has a symbolic meaning; "Ahab . . . took to wife Jezebel . . . and went and served Baal, and worshipped him" (I Kings 16:30-31). "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols" (I Kings 21:25-26).

21. And I gave her space to repent of her fornication; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

The punishment of these sins to be so great and of such a character that all the churches will realize what the punishment is for and that it is Christ who is bringing it upon them.

I will give unto every one of you according to your works; the individual member who is innocent will not be punished for the sins of the guilty, but will receive the reward due him.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

They have not known the deep or secret things of Satan for they have not been guilty of them. *I will put upon you none other burden;* will ask no more of you than is asked in the next verse.

25. But that which ye have already, hold fast till I come.

Hold fast to their virtues as detailed in verse 19.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (Dan. 7:27).

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

He that overcometh, having been given power over the nations, shall rule them as Christ also shall rule them; "The Lord hath said unto me, Thou art my Son . . . ask of me, and I shall give thee the heathen . . . Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2:7-9). The potter breaks in pieces defective vessels.

28. And I will give him the morning star.

"I Jesus . . . am . . . the bright and morning star" (Rev. 22:16).

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

What the Spirit saith unto the churches is not only for the churches but for each individual member.

The Revelation of St. John

CHAPTER III.

1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

The number seven symbolizing completeness; the seven Spirits of God compose the Holy Spirit in its completeness of seven Spirits as in Rev. 1:4. Likewise the seven stars as in Rev. 1:20 are the entire number of the pastors of the churches of the world.

Art dead; spiritually dead.

2. Be watchful, and strengthen the things that remain, which are ready to die: for I have not found thy works perfect before God.

Not found thy works perfect; the negative here is emphatic and this can be understood: I have positively not found thy works perfect before God. The implication is that the works are very imperfect, which coincides with the first part of this verse.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

I will come on thee as a thief; will bring my punishment upon thee suddenly and unexpectedly.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

A few names; though the church is spiritually dead yet there are individuals who are spiritually alive and will be rewarded. *Which have not defiled their garments;* "He hath clothed me with the garments of salvation" (Isaiah 61:10). *They shall walk with me in white;* in the white robes of righteousness;

"He hath covered me with the robe of righteousness" (Isaiah 61:10).

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

He that overcometh; to the individual, not to the church, is the reward offered. *I will not blot out his name;* "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:23).

I will confess his name before my Father, and before his angels; "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God" (Luke 12:8-9).

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

He that is holy; "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). *He that is true;* "Jesus saith unto him, I am . . . the truth" (John 14:6).

The key of David; "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (Isaiah 22:22).

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and has kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and to worship before thy feet, and to know that I have loved thee.

"I have set before thee an open door; evidently those of the synagogue of Satan of verse 9, which say they are Jews, claim to be the children of God, and are not but do lie (John 8:37-

44), are trying to close the door of heaven against them by leading them astray.

Worship before thy feet; pay thee homage.

> *10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

Thou hast kept the word of my patience; they have kept guard over and preserved the knowledge of his forbearance and long suffering with men, his endurance under trials and his act of suffering, all of which seem to be included in this one word patience.

Will keep thee from the hour of temptation; preserve in safety during the hour of temptation, as is the meaning of this same word translated keep as it is used in John 17:15, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Which shall come upon all the world, to try them that dwell upon the earth; as this hour of temptation comes upon all, it evidently means the times of trial that come in the life of each individual, which tries them as a refiner's furnace tries metals, to separate the dross, the evil from the good. "The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts" (Prov. 17:3).

> *11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).

> *12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

He shall go no more out; "I will dwell in the house of the Lord for ever" (Ps. 23:6).

The name of my God; as the name of the owner of a slave was at times written upon the forehead of the slave, so here the name of the owner is to be written upon his servant together with the name of the city of his new home.

My new name; "And he had a name written, that no man knew but he himself" (Rev. 19:12).

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Amen; this can be understood: he who is true.

The beginning of the creation of God; "in the beginning was the Word . . . and the Word was God" (John 1:1).

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Just as lukewarm water sometimes acts as an emetic.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Here there is the opposite condition from that of the church of Smyrna, in which they were poor in worldly but rich in spiritual goods; here they are rich in goods of the world but have no spiritual treasures.

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Buy of me gold; the riches of the kingdom. *White raiment;* righteousness. *That thou mayest see;* see spiritual truths with spiritual vision.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

He is giving evidence of his love for them by rebuking them, thus striving to make them repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

They have not even opened the door that he may come in, but if any individual shall open the door of his own heart, Christ will enter.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

The Lord God shall give unto him the throne of his father David" (Luke 1:32). "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "And I saw thrones, and they sat upon them . . . and I saw the souls of them . . . and they lived and reigned with Christ a thousand years" (Rev. 20:4).

With my Father in his throne; "Jesus . . . is set down at the right hand of the throne of God" (Heb. 12:2).

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

Christ is reminding each church and member of it that the Spirit of truth has been sent to them as promised by him, and will guide them into all truth if they will hear what the Spirit saith unto the churches.

Synopsis of the messages to the churches:

Christ upholds in his right hand, the ministers of all the churches in Asia, and in all the world.

Christ is in the midst of the churches. How completely and intimately he is in their midst he shows them by the exactness of his knowledge of their works; not only of their good works, but also of their sins of commission and their sins of omission. He tells each church and member of it, who has a spiritual ear, to listen to the voice of the Spirit of truth, the Comforter, whom he has sent to them as he had promised. The churches are to be rewarded, according to their works, with blessings or with punishment. Whether the church be alive or dead in sins, members of it shall be rewarded according to their own deeds.

Only one thing is asked of the individual member: to overcome. The reward is the same to each one "that overcometh, and keepeth my works unto the end," though it is variously expressed in poetic language, as in like manner Christ speaks of himself: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, the first and the last, which was dead, and is alive; which hath the sharp sword with two edges; the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; that hath the seven Spirits of God, and the seven stars; he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth; and no man openeth; the Amen, the faithful and true witness, the beginning of the creation of God. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He shall not be hurt of the second death. To him will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. To him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, and I will give him the morning star.

The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Him will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. To him will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne.

The Revelation of St. John

CHAPTER IV.

1. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

The first voice which I heard was as if it were of a trumpet; the voice of Christ was as of a trumpet (Rev. 1:10-13).

Come up hither, and I will shew thee; it is Christ that will shew to John for it is "the Revelation of Jesus Christ that God gave unto him to shew unto his servants" (Rev. 1:1). "The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done" (Rev. 22:6). The Lord God sent his angel, Christ.

Which must be hereafter; from this point in the book the events related are to occur after the time of their revelation to John.

2. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

The visions are so vivid to John that to him his spirit seems to leave his body and to enter the door which has been opened in heaven, as it obeys the voice which says, "Come up hither".

One sat on the throne; God the Father, as shown in verse 8.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

The sardius or sardine stone was the first stone in the breastplate of the high priest, the jasper was the last.

Rainbow; "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezekiel 1:28).

4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold.

These four and twenty elders are the heads of the twenty-four courses of the priest of Israel. Christ is the High Priest and these represent the priests of Israel. *Clothed in white raiment;* white robes of righteousness. *Crowns of gold;* wearing crowns as kings to God (Rev. 1:6); they were kings as well as priests.

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Lightnings and thunderings and voices; the accompaniments of the deity as manifested when the law was given; "There were thunders and lightnings . . . and the voice of the trumpet" (Ex. 19:16).

Seven Spirits of God; composing the Holy Spirit as in Rev. 1:4.

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

This sea of glass like unto crystal is the floor of heaven, the floor of the firmament above which is the throne. "God called the firmament heaven" (Gen. 1:8).

"And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched over their heads above. And above the firmament that was over their heads was the likeness of a throne" (Ezek. 1:22, 26).

In the midst of the throne; abiding in God. *Round about the throne;* God abiding in them; "Abide in me, and I in you" (John 15:4).

Four beasts; four living creatures, as in the Revised version, to distinguish them from the beasts of the thirteenth and following chapters, whose names are translated from an entirely different word.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

The first verse of The Revelation tells that things were to be shown to John in symbols. Thus Israel is shown John here, being indicated to him by the ensigns of its four divisions.

"The four beasts resembling the four standards or ensigns of the four divisions in the camp of Israel, according to the traditionary description of them by Jewish writers. A lion, the standard of Judah with the two other tribes in the eastern division; a calf or ox, the standard of Ephraim with the two other tribes in the western division; a man, Reuben with the two other tribes in the southern division; a flying eagle, Dan with the two other tribes in the northern division" (Newton).

In the first chapter of Ezekiel these same creatures appear. There Israel in their likeness is holding up the throne of God and conveying it here and there in the earth according to the direction and will of God. "Whither the spirit was to go, they went" (Ezekiel 1:12).

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Six wings; in the first chapter of Ezekiel, Israel, as the cherubims beneath and upholding the throne of God, had four wings; now, in heaven in the midst and round about the throne, they have six wings. Like the Seraphims of the sixth chapter of Isaiah, who were above the throne, Israel in the presence of God are given two more wings that they may shield their faces to protect them from his glory.

In the time of Ezekiel, Israel is beneath the throne of God. Now, after the first coming of Christ, Israel is in the midst of the throne and round about the throne. Christ at his ascension has taken Israel to heaven just as he will take his saints to heaven with him at his second coming and ascension.

Full of eyes; the eyes of the individuals of the children of Israel.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

The priests returning their crowns in homage to the one who gave them and to whom the crowns belonged. They have crowns for they are a royal priesthood; "A kingdom of priests" (Ex. 19:6).

11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The Revelation of St. John

CHAPTER V.

1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

A book in the form of a roll written on both sides of the parchment. The description of this book makes known that this is the same book of prophecy that was shown to Ezekiel; "and when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein, and he spread it before me, and it was written within and without; and there was written therein lamentations, and mourning, and woe" (Ezekiel 2:9-10).

Sealed with seven seals; completely sealed. This is the book of prophecy that Daniel was commanded to seal, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end" (Daniel 12:4).

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Wept much; for unless the book was opened the promise of Rev. 4:1, "I will show thee things which must be hereafter," could not be fulfilled.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

The standard or ensign of the tribe of Juda was that of a lion. Christ was of the tribe of Juda, "And in that day there shall be a root of Jesse, which shall stand for an ensign of

the people" (Isaiah 11:10). Christ, lifted up as an ensign of the people, would appear as the ensign of Juda, as the lion of the tribe of Juda.

The Root of David; the source of David's existence.

> *6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

In the midst of the throne and of the four beasts, and in the midst of the elders; "I am in my Father, and ye in me, and I in you" (John 14:20).

As John the Baptist, looking on Christ when he came to be baptized, saw him as "the Lamb of God, which taketh away the sin of the world" (John 1:29), so the apostle John now sees Christ, after his death and resurrection, as "a Lamb as it had been slain". As explained in Daniel 8:22, horns are typical of kingdoms; thus the Lamb having seven horns, seven being the complete number, possesses all the kingdoms of the world and the Holy Spirit in its completeness of seven Spirits which are sent forth into all the earth.

> *7. And he came and took the book out of the right hand of him that sat upon the throne.*

Christ, in his own person, came.

> *8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.*

The odor from the incense, offered by the priest in the temple, ascends and bears to heaven the prayers of the saints. Israel in heaven, having the vials containing the prayers of the saints from the earth, in fulfilling their office as priests, presents to Christ from the vials the prayers of these saints.

> *9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

Israel in heaven joins with the saints on earth in their prayer, which is a song of praise for their redemption. It is a new song, for in it both the saints in heaven and those on earth unite; thus it is sung by those from every kindred and tongue, and people, and nation.

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

"Ye shall be unto me a kingdom of priests" (Ex. 19:6). Reign over the earth (marginal reading) for they shall be souls in heaven; "I saw the souls . . . they lived and reigned with Christ" (Rev. 20:4).

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

An innumerable number of angels is round about the throne and round about Israel. Israel is nearer to the throne than are the angels.

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

The angels unite in sevenfold praise to Christ; complete praise, all the praise to him that can be given, for he is worthy.

13. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

The Revelation of St. John

CHAPTER VI.

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

As the seals of the book of prophecy are opened, John is shown the visions of things that shall occur when the trumpets call forth their fulfillment. As the horsemen ride forth each of the four living creatures in turn call to John: Come and see. Each living creature, representing one of the four divisions of Israel, calls the attention of John, first to Christ going forth leading his four judgments, and then to the judgments themselves; thus they show their approval and their realization of the righteousness of the judgments to come against their city and nation; for the opening of the first four seals reveals the four judgments that are coming upon Israel as prophesied by Ezekiel.

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

White: the emblem of righteousness.

The Greek word for this bow shows it to be the bow of an archer. Christ rides forth on righteousness, having a bow to send his arrows in fulfilling the prophecy of Ezekiel, "When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you; and I will increase the famine upon you, and will break the staff of your bread; so will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee, and I will bring the sword upon thee. I the Lord have spoken it" (Ezekiel 5:16-17).

A crown was given unto him; the crown of David, King of Israel. "The Lord God shall give unto him the throne of his father David" (Luke 1:32).

This horse and his rider seem to be those of whom Jacob prophesied in Gen. 49:17. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backwards." The tribe of Dan was the first tribe to go into idolatry; Dan with the serpent Satan in him, treacherously assailing the white horse of righteousness that it may overthrow its rider, Christ. When this rider appears again on this white horse he has many crowns for he has conquered (Rev. 19:12).

> *3. And when he had opened the second seal, I heard the second beast say, Come and see.*
>
> *4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

Red, the color of blood. "I came not to send peace but a sword" (Matt. 10:34). "But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by (not come yet). Then said he unto them, Nation shall rise against nation, and kingdom against kingdom" (Luke 21:9-12).

"There were wars and rumors of wars, as appears in all the historians of those times, and above all in Josephus. To relate the particulars would indeed be to transcribe great part of his history of the Jewish wars" (Newton).

> *5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.*

Black is symbolic of famine; "Our skin was black like an oven because of the terrible famine" (Lam. 5:10). "The word of the LORD that came to Jeremiah concerning the dearth. Judah mourneth, the gates thereof languish; they are black unto the ground" (Jer. 14:1-2).

A pair of balances; instead of measuring the grain, delicate scales are used for weighing it. "Behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care" (Ezekiel 4:16).

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

A voice in the midst of the four beasts; the voice of God announcing the punishment of Lev. 26:26, "I have broken the staff of your bread."

A measure of wheat for a penny; only enough wheat for one person to live on for one day, can be purchased by his entire wages for the work of a day. No money remains to buy other necessities or to provide for others. *Three measures of barley for a penny;* Though barley at this time was used principally as food for animals, yet made into barley loaves, was used by the very poor.

Hurt not the oil and the wine; be careful of them for the amount is small. "In regard to the things specified here—oil and wine—it may be remarked, that they were hardly considered as articles of luxury in ancient times. They were almost as necessary articles as wheat and barley. They constituted a considerable part of the food and drink of the people" (Barnes). "They shall drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquity" (Ezekiel 4:16-17).

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that sat on him was death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Pale horse; symbolism of the pallor of pestilence. Death and Hell personified; Death as the rider of the pale horse of pestilence, and Hell, as the beasts of the earth, following with him. The pestilence goes forth carrying Death, and as beasts devour, so does Hell devour the dead by receiving them.

Power was given unto them; power was given by Christ, the rider of the white horse, unto the riders of the red, black and

pale horses and to the beasts of the earth following with them. *Over the fourth part of the earth;* history shows this fourth part to be the eastern quarter of what was then called the world: Palestine, Syria and Asia Minor.

To kill with sword, and with hunger, and with death, and with the beasts of the earth; Christ carried forth by righteousness to bring his righteous judgments of war, famine, death and the beasts of the earth, to destroy some of the wickedness in a fourth part of the earth. Christ going forth "conquering and to conquer" evil in the world. "For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast" (Ezekiel 14:21).

9. And when he had opened the fifth seal, I saw under the altar of the souls of them that were slain for the word of God, and for the testimony which they held:

The word for altar in the Greek shows this to be the altar of sacrifice. This is a vision of those who have been put to death before the events prophesied under the first four seals occur; before the trumpets call forth their fulfillment, as Christ had prophesied concerning them, "But before all these, they shall lay their hands on you . . . and some of you shall they cause to be put to death" (Luke 21:12-16). These souls are under the altar of sacrifice; they are not in the temple, but are waiting to enter into it. The temple is not yet ready to receive them; Christ has gone to prepare it; "I go to prepare a place for you" (John 14:2).

In Rev. 15:8 is explained why the place, the temple, is not ready for them, "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." When the smoke of the wrath of God shall have been poured out of the temple by the pouring out of the seven plagues, then the place will be prepared for them.

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily" (Luke 18:7-8). Vengeance comes speedily when the trumpets sound under the seventh seal.

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants and their brethren, that should be killed as they were, should be fulfilled.

These under the altar and those killed as they were, during the centuries after them, must all enter the temple at the same time, when Christ comes again for them; "I will come again, and receive you unto myself" (John 14:3).

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

The Greek word, translated here as earthquake, means shaking and is here used symbolically, for verses 13 and 14 refer it to the shaking of the heaven and the earth. Sackcloth of hair and blood used as comparisons, show the symbolism of this also. A time of sackcloth and blood; a time of mourning and slaughter.

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

"A star is a natural emblem of a prince, of a ruler, of one distinguished by rank, or by talent. A star falling from heaven, would be a natural symbol of one who had left a higher station" (Barnes). The pastors of the churches were visualized as stars upheld by the right hand of Christ (Rev. 1:20). Here the meaning seems clear that the rulers should fall from their high stations due to this great commotion. In this great shaking the fall of the rulers shall be as sudden and unexpected as that of the untimely figs in a mighty wind. The rulers were stars of heaven, for their power was given them from on high; "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power

at all against me, except it were given thee from above" (John 19:10-11).

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

The heaven opened to pour forth its judgments; the mountains and the islands were moved as prophesied, "Great earthquakes shall be in divers places" (Luke 21:11). Here also as in the time of the coming of the Son of man, "The powers of heaven shall be shaken" (Luke 21:26).

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

These kings and men are all of the earth; of the kingdom of Satan who is the prince of this world; they are not of the kingdom of Jesus Christ as in Rev. 1:9. If they were of the kingdom of Christ, they would not seek to hide themselves from the face of God, nor have reason to fear the wrath of the Lamb.

17. For the great day of his wrath is come; and who shall be able to stand?

The great day of the wrath of the Lamb has come against the wickedness of Israel, the Israel who rejected and crucified him. The day of wrath comes in the next, the seventh seal, when the prophetic visions of the seals shall commence to be fulfilled.

The Revelation of St. John

CHAPTER VII

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Restraining the winds that, loosened, will bring the disastrous prophecies revealed by the opening of the seals.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Christ on the white horse (Rev. 6:2), is envisioned as having descended to the eastern quarter of the earth, the fourth part of the earth (Rev. 6:8); he now ascends from there to protect his saints before the trumpets call forth the judgments revealed by the opening of the seals.

Having the seal of the living God; Christ the only one having the authority of the living God to seal men for heaven, to give them eternal life. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). "He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7).

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Their bodies may perish but their souls are to be kept safely through the tribulations that are coming upon the world for its wickedness. "I will give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28-29). "Go . . . through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst

thereof . . . slay . . . but come not near any man upon whom is the mark" (Ezekiel 9:4-6).

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

John heard the number of them; they were not all visible at any one time for they were of all the succeeding generations. Twelve is the number symbolizing the chosen ones, the chosen of God. God chose the twelve patriarchs, the twelve tribes, the twelve apostles. Twelve thousand signifies the thousands chosen from each tribe. The twelve thousand chosen from each of the twelve tribes makes one hundred and forty-four thousand, which number symbolizes the total number of the chosen ones from all the tribes of the children of Israel. "They that are with him are . . . chosen" (Rev. 17:14).

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

The names of Dan and Ephraim are not mentioned in this list of the tribes. They are not among the chosen for they set up and worshipped the golden calves at Dan and Bethel. There would be remnants of these tribes among the chosen so there still must be twelve tribes numbered. The symbolic history of Dan and Ephraim, as the two heads of the ten lost tribes of the house of Israel, is included in the history of those tribes as given later in this book.

This vision is a vision of the sealing of those of Israel, who live on the earth and are the followers of Christ after his death and resurrection. Israel is sealed first, for salvation was of the Jews (John 4:22). The promises were to the Jews first, "I

am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The vision of the sealing of those chosen from among the gentiles, after the sealing of the Jews was accomplished, is not given; but the fact that they have been sealed and thus saved is revealed in the vision that follows.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

As these are of all nations, they include both Jews and Gentiles. They are before the throne, and before the Lamb, for the first resurrection has occurred; so they are clothed in white robes of righteousness, and palms of victory have been given them because they have overcome the temptations of the world.

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

The words *to our God* are in the *dative case* of possession in the Greek; hence it means: Salvation belongs to our God . . . and unto the Lamb. Salvation belongs to God because he sent the Lamb to bring salvation to the world; it belongs to the Lamb because he fulfilled his Father's will in bringing it.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

The angels stood round about the throne, and about the priests and Israel, who are closer to the throne than are the angels.

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

Sevenfold praise to God; seven the complete number; all the praise to God that can be offered; the complete worship of God.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

These are they which came out of great tribulation; the Greek here reads: Which came from the tribulation, the great (one). All of them have come from the time and place of the great tribulation, of which Christ had prophesied; "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). The tribulation has occurred at the time of this vision, and Christ has gathered together his elect from the four winds and brought them to heaven. "Immediately after the tribulation of those days . . . they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other" (Matt. 24:29-31).

Have washed their robes, and made them white in the blood of the Lamb; "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They have come to heaven with Christ from the earth, following the great tribulation, and have been cleansed from all sin by him; "therefore are they before the throne of God," as they are visualized in verse 9.

And serve him; they will serve God in heaven after the first resurrection as they shall do after the final judgment in the new Jerusalem, when it is said, "his servants shall serve him" Rev. 22:3). *Day and night;* this is before the final judgment in the new Jerusalem, for "there shall be no night there" (Rev. 21:25). Here there is a temple while in the New Jerusalem there is none; "and I saw no temple therein" (Rev. 21:22). This is after the second coming of Christ, for no man could enter the temple until it was prepared for them; "no man was

able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15:8).

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

They shall have spiritual bodies. *They shall hunger no more; for the Lamb which is in the midst of the throne shall feed them;* "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever" (John 6:51). *Neither thirst any more; for the Lamb . . . shall lead them unto living fountains of waters;* "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). "And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17). "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isaiah 49:10).

God shall wipe away all tears from their eyes; as it is said of them in the new Jerusalem; "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

The Revelation of St. John

CHAPTER VIII

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Silence during which the preparations are made for the sounding of the trumpets by which the silence in heaven is broken; though before their sounding there occur upon the earth, "voices, and thunderings, and lightnings, and an earthquake." The first four trumpets call forth the fulfillment of the prophecies which were revealed by the opening of the first four seals.

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

Much incense was given him for there were many prayers. The prayers of all saints would necessarily be all the prayers of all the saints. As all the prayers were received by this angel first and then presented by him to God, this angel is the mediator between God and men, the Christ, the great High Priest. "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

The smoke of the incense ascending, carried to God the prayers of the saints. Christ, having sealed them, presents them to God through their prayers.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

This fire from the altar is the fire of purification; as the coal of fire from the altar purified the lips of Isaiah, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isaiah 6:6-7). "Fill thine hand with coals of fire from between the cherubims, and scatter them over the city" (Ezekiel 10:2).

And cast it into the earth; to purify the earth.

Voices, and thunderings, and lightnings; showing the presence of deity, as thus is shown the presence of God on his throne in Rev. 4:5. *And an earthquake;* this with the voices, and thunderings, and lightnings, shows that the deity is present upon the earth. Thus was the presence of God on Mount Sinai revealed to the people, "There were thunders and lightnings . . . and the voice of the trumpet . . . and the whole mount quaked greatly" (Ex. 19:16-18). Thus is shown the immediate presence of Christ in the judgments called forth by the trumpets.

This scene of the angel at the altar is one which occurs in heaven before the rider on the white horse (Rev. 6:2) goes forth to fulfill the judgments which are revealed by the opening of the seals. Under the sixth seal Christ has protected his saints by sealing them and now through their prayers he presents them to God. Casting upon the earth the fire of purification to prepare the way before himself, he rides forth on his white horse of righteousness, leading the riders with their horses, the red, the black and the pale. These are followed by the beasts of the earth. Christ has come to fulfill the prophecy, "I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast" (Ezekiel 14:21). As the earthquake occurs before the first trumpet sounds, it is shown that Christ arrives upon the earth before the beginning of the first judgment.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

The seven trumpets are the seven voices of judgment upon the wickedness of the world, as the seven trumpets brought judgment upon Jericho, "And seven priests shall bear before the ark seven trumpets of ram's horns: . . . and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat" (Joshua 6:4-5). Seven denotes completeness; the voices of the seven trumpets sound all the judgments that will come upon the world. Christ has come with his bow (Rev. 6:2) to send upon Jerusalem the evil arrows of famine, and evil beasts, pestilence and blood and bringing the sword upon them (Ezekiel 5:16-17), and the trumpets prepare to announce these and after them his other judgments upon the wickedness of the world.

> *7. And the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.*

The first verse of The Revelation explains that these things were signified to John, that is shown to him by means of symbols. Therefore this hail and fire are symbols. The symbolism of this storm is also manifested by its effects and likewise by the blood mingled with it. In Exodus 9:23-32, where hail and fire were literally poured out, the effects of such an outpouring are shown to be entirely different. In that account, though the fire ran along the ground, neither the grass nor the trees were burned. This storm has evidently the same interpretation as the storm in Isaiah 28:2, "Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand." This spoken against Ephraim now comes upon the Jews in the destruction of Judæa and Jerusalem by the "strong and mighty one," the Roman army. And the blood mingled with this storm is that drawn forth by the sword of this army.

They were cast upon the earth; this strong and mighty one, the Roman army with its sword, was cast upon the earth, just

as were the coals of fire from the altar cast upon the earth; they were both to bring some purity upon the earth by destroying some of its wickedness.

The third part; repeated many times during these first four trumpets and in other parts of the book, signifies Israel. Here Israel as a third part is a curse in the midst of the land but later, "In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land" (Isa. 19:24). These judgments of the first four trumpets coming against the third part, fulfill the prophecy against Israel, "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them" (Ezekiel 5:12). These are "my four sore judgments upon Jerusalem" of Ezekiel 14:21.

The third part of trees was burnt up; in the literal account in Exodus the trees were only broken. There is no record in Josephus of the trees being burned up at this time and place, though he records the cutting of the trees around Jerusalem. These trees signify the people of Israel for the Israelites were to be called trees; "that they might be called trees of righteousness" (Isaiah 61:3). Matthew Henry points out in his commentaries that the children of Israel were to be fruit trees, bearing the fruits of righteousness, but they became nothing but a forest.

"Say to the people of the south (the people of Israel) . . . Thus saith the Lord God: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces (the faces of the people) from the south to the north shall be burned therein." The green tree and the dry tree; the young people and the old shall be burned by the fire kindled by the Lord. "Alas for all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence" (Ezekiel 6:11).

All green grass was burnt up; this is a symbolic fire, for an actual fire would burn only the dry grass. The burning of the

green grass symbolizes drouth causing famine. Here it does not say a third part of the green grass which would mean the green grass of Israel, for this drouth causing famine was not limited to Israel but was in different places, as was prophesied by Christ, "great earthquakes shall be in divers places, and famines" (Luke 21:11). Concerning famine upon Israel at this time Ezekiel prophesied, "I will increase the famine upon you, and will break your staff of bread" (Ezekiel 5:16). The famine was increased upon them in the days of the siege, when the prophecy of the tenth verse of this same chapter of Ezekiel was fulfilled, "Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers."

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

The words *as it were* show this mountain to be figurative. The figurative meaning of this mountain is given in Isaiah 2:2-3, "The mountain of the Lord's house . . . and many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob." Thus this great mountain is the house of God at Jerusalem.

Burned with fire; Jerusalem with the temple burned with fire and with the fire of God's wrath against Israel. "I will send a fire upon Judah, and it shall devour the palaces of Jerusalem" (Amos 2:5).

Was cast into the sea; to purify the sea, as the coals of fire from the altar were cast into the earth in verse 5. This sea is explained in Rev. 17:15 as signifying "peoples, and multitudes, and nations, and tongues." So this mountain of the Lord's house, burned with fire and with the wrath of God, and destroyed for the wickedness of Israel, and, being removed from Israel, was cast, while fired with the spirit of God, into the sea of the nations.

Here is visualized Christ on the Mount of Olives with his disciples, pointing to the mountain of the Lord's house, while he is making the prophecy, "If ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done" (Matt. 21:21). Christ, coming on the white horse,

fulfills here what he told the disciples they could do if they had faith, removes the mountain from Israel and casts it into the sea of the nations. When Christ came down from the Mount of Transfiguration, it was back to the mount of his glory that he was pointing when he said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." This mount of his glory to which he was pointing was in the land of Israel, and when Israel crucified their king, they removed his glory from them; the veil of the temple was rent in twain and the house was left to them desolate. But the glory that was Israel's was not given to another people; it was not cast into the sea of the nations, for it was prophesied, "O house of Jacob . . . I have chosen thee in the furnace of affliction . . . I will not give my glory unto another" (Isaiah 48:1-11). Therefore this yonder place of which Christ speaks, to which this mount of his glory shall be removed, refers to a place in the future time when, the glory having been taken from Israel, it shall be restored to them, when they are again gathered and blessed with the glory of the Lord in the promised land.

The third part of the sea became blood; the Israel part of "peoples, and multitudes, and nations, and tongues" (Rev. 17:15) became blood. As the great mountain was cast into the sea of nations, its inhabitants were cast in with it and, as prophesied, a sword was drawn out after them. This is the third part of which it is said, "I will scatter a third part into all the winds, and I will draw out a sword after them" (Ezekiel 5:12). "I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste" (Lev. 26:33).

The church of Christ was taken from Israel, which had rejected it, and placed among the nations. The Jews were driven from their land and, as was the church, scattered among the nations; there a sword was continually drawn against them, but always, as was prophesied, a remnant of them was left; "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries" (Ezekiel 6:8). Israel, as the

sycamine tree (Luke 17:6), has been plucked up by the roots and planted in the sea of nations.

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

The Israel part of the creatures which were in the sea and had life, died. This is figurative, as no creatures which were in the sea could be designated as being owned by Israel. These creatures are the Israelites who were living outside of Judaea in the sea of nations. This is the third part of whom it is said, "Thou shalt take a third part, and smite about it with a knife," and also, "a third part shall fall by the sword round about thee" (Ezekiel 5:2-12). Josephus gives the history of this sword which came upon the Israelites dwelling in Damascus and many other cities of Syria; in the cities of Asia Minor; in Alexandria of Egypt.

The third part of the ships were destroyed; the Israel part of the ships were destroyed. The destruction of the ships of Israel is related by Josephus; they were on the Lake of Genesareth and on the Mediterranean sea. The account of the destruction of the Jewish ships on the Lake of Genesareth reads, "They (the Jews) . . . were drowned, they and their ships together . . . they were destroyed after various manners everywhere . . . the Romans leaped out of their vessels, and destroyed a great many more (mariners) upon the land: one might then see the lake all bloody, and full of dead bodies for not one of them escaped . . . as for the shores, they were full of shipwrecks, and of dead bodies." Josephus says that when the ships on the Mediterranean sea at Joppa tried to flee from the Romans to save themselves, they were driven back to their own destruction by a strong wind, called by those that sail there the black north wind.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

The pronoun *it* shows this star to represent a thing and not a person. It represents the covenant God made with Abraham by which Israel inherited the land of Canaan. "I am the

LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he (Abraham) said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer . . . and a she goat . . . and a ram, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not . . . and it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between these pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:7-18).

The smoking furnace represents God; the burning lamp represents Israel, for the covenant is to the seed of Abraham; these pass between the pieces and thus ratify the covenant. The smoking furnace is a refiner's furnace, separating the gold from the dross; the dross, the evil, going out in smoke makes it a smoking furnace; the gold remaining is purified. Israel, as a burning lamp, was to be the light of the world, as Christ told his disciples they themselves were, "Ye are the light of the world . . . let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). As this burning lamp is cast out, so is Israel cast out from the land of promise because she has broken the covenant under which she held it.

This punishment is again brought upon Israel as it was brought upon them in the days of King Zedekiah, "Therefore thus saith the Lord . . . behold, I proclaim a liberty for you . . . to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. And I will give the men that have transgressed my covenant . . . I will even give them into the hands of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth . . . Behold, I will command, saith the Lord, and cause them (the Babylonian army) to return to this city; and they shall fight against it, and take it, and burn it with

fire; and I will make the cities of Judah a desolation without an inhabitant" (Jer. 34:17-22).

How completely to the letter this prophecy was repeated upon Judah and Jerusalem, is revealed in history; as the command was given to the Babylonian army, just so was it given to the Roman army; the Roman army came and encompassed the city, thus signaling Christ's warning of Luke 21:20-21; then the army withdrew giving the followers of Christ the opportunity to heed his warning and flee; then followed the Roman army's return in obedience to the command, "Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant."

The third part of the rivers; the Israel part of the rivers. There can be seen a literal fulfillment of the effect of the falling of this star on the rivers in an account in Josephus, in which it is stated: The Jordan could not be passed over because of the dead bodies that were in it; the Lake Asphaltitis was also full of dead bodies, that were carried down into it by the river.

And upon the fountains of water; here it does not say the third part of the fountains of water. These are figurative waters; they are spiritual waters and Israel was their source; therefore there was no need to say a third part, that is to say the Israel part of the fountains, for the fountains of the spiritual waters were found nowhere else than in Israel until after this time.

> *11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many died of the waters, because they were made bitter.*

The name of this star shows its nature; a star of bitterness, of affliction. The star of the covenant, which was a blessing, Israel has changed into an affliction, for of Israel was it spoken, "Ye who turn judgment to wormwood, and leave off righteousness in the earth" (Amos 5:7). "Ye have turned judgment into gall, and the fruit of righteousness into hemlock" (Amos 6:12). "He hath filled me with bitterness, he hath

made me drunken with wormwood" (Lam. 3:15). This star turns the spiritual waters as they issue from their source, from the fountains of this water, into waters of bitterness and affliction. This was brought upon them, "forasmuch as this people refuseth the waters of Shiloah that go softly" (Isaiah 8:6).

"And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein . . . Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink" (Jer. 9:13-15). The verse following this quotation was fulfilled also at this time; "I will scatter them among the heathen . . . and I will send a sword after them, till I have consumed them." Josephus tells of those carried away in the triumphal processions of Titus; some being killed at one city, others at another; many being saved for death at Rome for the entertainment of the spectators; others were scattered abroad, being sold as slaves.

"Many died of the waters, because they were made bitter." Almost forty years before this time Christ had given warning of the destruction of Jerusalem. The signal made known by him as the time to flee the country had been given. The Roman army was laying waste the country; the wars of the Jews were on. Instead of fleeing from the country or to the mountains as warned by Christ, the people went up to Jerusalem for the passover. The spiritual waters had always protected the temple and Jerusalem; they thought nothing could bring harm to them there, not even God himself, for he had to protect his house.

But the spiritual waters in which they trusted had been made bitter; they were now waters of affliction; the temple was destroyed and Jerusalem laid waste; therefore, "many men died of the waters, because they were made bitter."

"Will ye steal, murder . . . and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? . . . and now, because ye have done all these works, saith the Lord . . . Therefore will I do unto this house, which is called by my name, wherein ye

trust, and unto the place which I gave unto you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim" (Jer. 7:9-15).

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

The light of the third part; the light of Israel was smitten. God set darkness upon her land. As was prophesied against Pharaoh and Egypt so was it fulfilled against Israel, "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God" (Ezek. 32:7-8).

13: And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Three woes to the inhabiters of the earth; a woe uttered by the voice of each of the three trumpets which are to come. Of the seven trumpets, the first four are not woes to the inhabiters of the earth, they are woes to Israel. Israel was not one of the inhabiters of the earth for Israel was not reckoned among the nations," "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). "You only have I known of all the families of the earth" (Amos 3:2). "If thou shalt hearken diligently unto the voice of the Lord thy God . . . the Lord thy God will set thee on high above all the nations of the earth" (Deut. 28:1).

The Revelation of St. John

Preface to the Ninth Chapter

Having in prophetic vision shown the fulfillment of the prophecies of Ezekiel concerning Jerusalem, the book now turns to the prophecies of Daniel. In the seventh chapter, immediately after the description of the four kingdoms, the attention of Daniel is attracted to a little horn, symbolizing a kingdom, which arises among the ten horns of the fourth kingdom which is the Roman Empire.

In this seventh chapter nothing is said of the division of the Roman Empire; in the second chapter of Daniel the empire is shown to be divided and so, though the little horn is not mentioned, it is to be realized that the little horn divides with the empire into the eastern and western divisions, and the prophecies concerning the little horn apply to both of its divisions; it must also be realized that each of these little horns or kingdoms do not become set up as kingdoms until they have made a place for themselves by totally subduing the first of the three kingdoms which they are to pluck up by the roots; nor are they thoroughly established until they have subdued all three of their allotted kingdoms (Dan. 7:8).

As the Bible teaches great truths by means of object lessons or types, so here this little horn which Daniel sees and which is to subdue three kingdoms typified Satan establishing the trinity of the Antichrist. God set up Adam in the garden of Eden. Satan overcomes Adam by causing him to sin and thus Satan enters and makes a place for himself in the world and obtains his first kingdom, over which he rules, not as king but as prince of this world (John 14:30). God next sets up a kingdom in the world through Abraham and his seed, the twelve tribes of Israel, "Ye shall be unto me a kingdom of priests, and a holy nation" (Ex. 19:6).

Satan entices the tribe of Dan into idolatry and thus gains his second kingdom. The tribe of Dan was the first tribe to go

into idolatry when it placed itself under the guidance of a false prophet, a false teacher of a false religion, a Levite, a priest of God who becomes the priest of Satan and takes charge of his idolatrous worship; "then said the priest unto them, What do ye? And they said unto him, Hold thy peace . . . is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people . . . And the children of Dan set up the graven image; and Jonathan . . . he and his sons were priests to the tribe of Dan until the day of the captivity of the land" (Judges 18:18-30).

When Ephraim joins Dan in idolatry with the setting up of the two golden calves, one in Dan and the other in Bethel which is in Ephraim (I Kings 12:28-29), Satan gains his third kingdom and is established in his three kingdoms of the Antichrist.

"And they left all the commandments of the Lord their God, and made them molten images, even two calves . . . therefore the Lord was very angry with Israel, and removed them out of his sight" (II Kings 17:16-18). God removed Israel out of his sight by sending them in captivity to Babylon. Satan to replace them takes other descendants of Abraham, thus to oppose God, for God has said, "in thee shall all families of the earth be blessed" (Gen. 12:3).

To replace the idolatry of Dan with his false prophet, Satan takes a descendant from Ishmael, the first born child of Abraham, in behalf of whom Abraham had prayed to God and God had answered his prayer with promises. Ishmael like Jacob was to have twelve sons and he was to be the father of a great nation. "And Abraham said unto God, O that Ishmael might live before thee; and God said . . . as for Ishmael, I have heard thee; Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation (Gen. 17:18-20).

The descendant of Ishmael whom Satan takes is Mahomet, the Ishmaelite, an Arabian, and sets him up as a false prophet

to replace the true prophet, the Messiah. God has removed Ephraim also out of his sight. As the golden calf in Ephraim was to replace the worship of God, the Spiritual Father, in Jerusalem, Satan to replace Ephraim takes a descendant of the spiritual seed of Abraham, from the Israel of Christ, which is the church of Christ.

When Satan has succeeded in causing the church to fall away from the true worship of God, thus bringing on the dark ages, he is able to take from it one whom he sets up and calls the spiritual father over all the earth, the Pope (Papa). Thus Satan fulfills his saying of Isaiah 14:14, "I will be like the most high," for as the most high is the trinity of the Father, the Son and the Holy Spirit, so does Satan establish himself as a trinity. Satan sets up the Pope as the spiritual father; Mahomet as the false prophet to replace the true prophet; the Son, the Messiah; and Satan himself as the false holy spirit.

As Dan was set up in idolatry before the idolatry of Ephraim, so was the false prophet Mahomet set up before the false father, the Pope; therefore the book of the Revelation takes up first the setting up of Mahomet the Ishmaelite, the false prophet.

Chapter IX

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

The pronoun *him* shows this star to be a person whom the subsequent history reveals as Mahomet, the false prophet. God gave him great mental and physical ability, with high position among men, thus raising him to the stars; yet, spiritually, by the evil use of his God given exaltation, he is fallen to the earth.

To him was given the key of the bottomless pit; he was permitted to turn loose all the evil of which he was capable. The bottomless pit is the abode of the wicked, who await the final judgment. Their graves are represented as being in its sides, as was the custom of burial in the sides of caves in the rocks, "Whose graves are set in the sides of the pit . . . There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet they have borne their shame with them that go down to the pit" (Ezek. 32:23-24).

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

This furnace is a refiner's furnace and the smoke is the dross; the impurities, the evil coming out of the refining furnace. This evil smoke has been shut up in the pit with the wicked and being released brings darkness: spiritual darkness upon the earth.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

These locusts came, not out of the pit but out of the smoke, the evil that caused spiritual darkness. Natural locusts do not have power as do scorpions; they bite while scorpions sting. This makes plain that the name locust is figurative.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

As these things were shown to John by means of symbols (Rev. 1:1), this command makes positive these locust symbolize Mohammedans, for this prophecy was fulfilled in a noted Mohammedan command given, not literally but in substance, by Abubeker more than five hundred years after this book was written; when Yezid was marching with an army to invade Syria, Abubeker charged him, "Destroy no palm trees, nor burn any fields of corn; cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat."

It does not say in this verse that this command was given by the one who opened the bottomless pit; this command came after the time of Mohammed. *"Hurt . . . only those men which have not the seal of God in their foreheads";* it was the pretense of Mohammed to chastise those who were guilty of idolatry, the worshipping of saints or of idols, and to restore the unity of the Godhead.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Mohammed went forth, professedly, not to kill but to bring idolaters into subjection to the services of the true God. "The announcement of the Musselman always was, 'the Koran, the tribute or the sword,' and when there was submission, either by embracing his religion, or by tribute, life was always spared" (Barnes). It was an express command of Abubeker, "As you go on you will find some religious persons who lived retired in monasteries, and propose to themselves to serve God in that way; let them alone and neither kill them nor destroy their monasteries. When you fight the battle of the Lord, acquit yourselves like men, without turning your backs; but let not the victory be stained with the blood of women or children" (Gibbon).

Tormented five months; five months; 150 days; 150 prophetic days are 150 years. "Their greatest exploits were performed, their greatest conquests were made, between the year 612, when Mohammed first 'opened the bottomless pit,' and began publicly to teach and propagate his imposture, and in the year 762, when the Caliph Almansor built Bagdad, to fix there the seat of his empire, and called it the city of peace . . . Then the Saracens ceased from their incursions and ravages like locusts, and became a settled nation" (Newton).

"The Hegira or flight of Mohammed occurred A. D. 622; the Saracens first issued from the desert into Syria, and began their wars on Christendom A. D. 629. Reckoning from these periods respectively, the five months or the hundred and fifty years would extend to A. D. 772 or 779. At this time an important change came over the followers of the prophet of Mecca, turning them from the love of conquest to the pursuits of literature and science. From that period they ceased to be formidable to the church; their limits were gradually contracted; their power diminished; and the Christian world, in regard to them, was substantially at peace" (Barnes).

And their torment was as the torment of a scorpion, when he striketh a man; their torment was to compel men to renounce their religion by accepting Mahomet's declaration or to pay tribute or give battle. If the alternative chosen was that of battle, the wounds from their scimiters, their arrows and javelins were like the torment of a scorpion when he striketh a man. Just as the sting of the scorpion might or might not be fatal, so with these weapons; if they did not kill they caused wounds as painful as those caused by the scorpion.

"The torment mentioned here, I suppose, refers to the calamities brought upon the Christian world—on Egypt and northern Africa, and Spain and Gaul and the east by the hordes that came out of Arabia, and which swept over these countries, like a troublesome and destructive host of locust. Indeed would any image better represent the effects of the Saracenic invasions, than such a countless host of locust?" (Barnes).

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

This seeking of death does not mean self-destruction, but is in fulfillment of the prophecy of Jeremiah which is quoted later. "The ancient and wealthy town of Chaibar was the seat of the Jewish power in Arabia; the territory, a fertile spot in the desert, was covered with plantations and cattle, and protected by eight castles, some of which were esteemed of impregnable strength . . . After the reduction of the castles (by the Mohammedans) the men of Chaibar submitted to the yoke. The chief of the tribe was tortured in the presence of Mahomet, to force a confession of his hidden treasures; the industry of the shepherds and husbandmen were rewarded with a precarious toleration; they were permitted, so long as it would please the conqueror, to improve their patrimony, in equal shares, for his emolument and their own. Under the reign of Omar, the Jews of Chaibar were transported to Syria; and the caliph alleged the injunction of his dying master, that one and the true religion should be professed in his native land of Arabia" (Gibbon).

The Jews plundered, tortured and compelled to work for their conqueror and finally driven from home; all this in fulfillment of the prophecy of Jeremiah, "and death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts" (Jer. 8:3). This prophecy corresponds with this sixth verse in this chapter of Revelation, *"and in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."*

7. And the shape of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

A picture of mounted Mohammedan warriors leaning down on the necks of their running horses; the heads of the horsemen seeming to replace the heads of the horses, being lifted with faces to the front. Their yellow turbans like crowns on their heads and their faces with beard and mustache.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

Their hair uncut, growing long like the hair of women. "For a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion" (Joel 1:6). Strong to devour. Their teeth are their spears and arrows; "My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword" (Ps. 57:4).

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

The scorpion stings and injects a venom; it is this venom that causes the wound to be serious, for the physical injury is slight. So with these horsemen; the physical calamities were slight compared with the infusion of their evil doctrines: the doctrines represented by the evil smoke from the bottomless pit. Their power was not to kill but to hurt men for 150 years, as noted in verse 5.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

True locusts have no king; "The locusts have no king, yet go they forth all of them by bands" (Prov. 30:27).

The angel of the bottomless pit; the angel, Satan, had dug this pit to ensnare men; he made it bottomless that it might hold all the people God had created or that he should create. It is the abode of the wicked dead, as noted in verse one of this chapter. The wicked have fallen into this pit and abide there after death. Satan had dug this pit; therefore, he himself was to fall into it; "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit" (Prov. 28:10).

The fulfillment of this prophecy is given in Rev. 20:2-3, "and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit".

Whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon; while in the English tongue is his name the Destroyer. Satan, the destroyer of the souls of men: the destroyer of the earth. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which did weaken the nation . . . For thou hast said in thine heart . . . I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" (Isaiah 14:12-17).

12. One woe is past; and, behold, there come two woes more hereafter.

The woe that is passed is the first of the three woes of Rev. 8:13, and is the woe that came with the fifth trumpet. The woe is that the false prophet, Mohammedanism, has been set up. The little horn of Dan. 7:8, arising among the kingdoms of the Roman Empire, is to subdue three kings or kingdoms. The empire divides as shown in Dan. 2:41, therefore the little horn divides also into the eastern and western divisions. The false prophet is the eastern division of the little horn and is now set up, for it has gained the first of its three kingdoms. This was accomplished in A. D. 662 when Moawiyah totally subjugated Arabia to Mohammedanism by defeating the Kharegites, the last tribe of Arabia to withstand Mohammedanism. Arabia is envisioned as a kingdom of or arising from the Roman Empire, for that empire ruled the world (Dan. 7:23; Luke 2:1). The two more woes coming hereafter are those that are to come with the sixth and seventh trumpets, as it is written in Rev. 8:13.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

The scene now changes to the temple in Israel; hence it must be anticipated that Israel is connected in some way with the events which follow.

Four horns of the golden altar; a horn for each of the four divisions of the twelve tribes of Israel. This is the golden altar of incense which stood before the veil which concealed the glory of the presence of God. Upon the horns of this altar were engraved the sins of all Israel as were the sins of Judah; "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars" (Jer. 17:1).

This voice from the horns of the altar is the voice of judgment against Israel for the sins which are engraved upon the four horns of the altar. "Such a voice proceeding from the four horns of the golden altar, is a strong indication of the divine displeasure; and plainly intimates, that the sins of men must have been very great, when the altar, which was their sanctuary and protection, called aloud for vengeance" (Newton).

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

R.V. Which are bound at the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of man.

"The four angels are the four sultanies or kingdoms of the Turks bordering upon the river Euphrates; one at Bagdad, founded by Togrul Beg, in the year 1055; another at Damascus, founded in 1079; a third at Aleppo, founded in the same year 1079; and the fourth at Iconium, in Asia Minor, founded in the year 1080. These four sultanies subsisted several years afterwards; and the four sultans were bound and restrained from extending their conquests farther than the territories and countries adjoining to the river Euphrates, primarily by the good providence of God, and secondarily by the crusades or expeditions of the European Christians into the holy land,

in the latter part of the eleventh, and in the twelfth and thirteenth centuries. But when an end was put to the crusades, and the Christians totally abandoned their conquests into Syria and Palestine, as they did in the latter part of the thirteenth century, then the four angels on the river Euphrates were loosed.

"Ortogrul, with his three sons, Codoz, Sarubani, and Othman, having obtained leave of Aladin, the sultan of Iconium, came with four hundred of his Turks, and settled in the mountains of Armenia, from whence they began their excursions; and the other Turks associating with them and following their standard, they gained several victories over the Tartars on one side, and over the Christians on the other. Ortogrul dying in the year 1288, Othman his son succeeded him in power and authority; and in the year 1299, he was proclaimed Sultan, and founded a new empire; and the people afterwards, as well as the new empire, were called by his name. For though they disclaimed the name of Turks, and assumed that of Othmans, yet nothing is more certain, than that they are a mixed multitude, the remains of the four sultanies above mentioned, as well as the descendants of the house of Othman. In this manner and at this time, the four angels were loosed" (Extract from Newton).

Which were prepared for an hour, and a day, and a month, and a year; this Othman, or Ottoman Empire as it came to be known, being definitely set up as an empire by subduing the territories in the region of the Euphrates and bringing them under the Mohammedan yoke, forms the second of the three kingdoms which the little horn of the east, Mohammedanism, was to subdue.

Mohammedanism, which was to continue in its full power for 1260 years (as noted under Rev. 11:2), from its setting up by the subjugation of its first kingdom, which occurred in A. D. 662, was therefore to be overthrown in 1922 A. D., and this Ottoman Empire was prepared to continue in power to that same hour, day, month and year; thus when the Mohammedan power should fall, this Ottoman Empire should likewise fall; both of which predictions were fulfilled in 1922.

Prepared . . . to slay the third part of men; the third part here signifies Israel, just as it did under the first four trumpets. This is the Israel of men, not the Israel of Christ to which they professed to belong. This slaying of the men who claimed to be followers of Christ but were not, continued down even to the last years of the Ottoman Empire, when the world was astonished at the atrocities inflicted upon the Armenians and when such a multitude of them were slain by the Moslems. This Ottoman Empire had an evil army but God made it serve his purpose against those who claimed to be of the Israel of Christ but who were of the Israel of men.

> *16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.*

Their number was two hundred million. John did not see all of them; they were not all to be visible at any one time, for the immense number makes manifest that in it are counted the armies of this Ottoman Empire throughout their succeeding generations during all the years of the continuance of their power. Thus John did not see all of them but heard the number of them.

> *17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.*

The color of the breastplates were red, blue and yellow. "The Othmans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue and yellow" (Danbuz).

The heads of the horses were as the heads of lions; fierce, strong and courageous. *And out of their mouths issued fire and smoke and brimstone;* this represents the effect of the explosion of gunpowder, the secret of which was made known to the Turks and used by them at this time. The fire and the smoke from the gun of the horseman, firing as he rode, seemed to issue from the mouth of his horse.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

By the gun fire were those killed, who falsely claimed to be followers of Christ.

19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Their power was in the gunfire which seemed to issue from their mouths and *in their tails,* for their standard was the tail of a horse which was attached to a crescent signifying the head, and this tail, waving in the breeze, seemed like a serpent; and *with them they do hurt,* for as the standards led and directed the fighting, they seemed to be the cause of the destruction of the enemy.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

Not all of the Israel of men were killed, but those remaining did not give heed to the judgments sent by God upon them and repent for their wickedness. The enumeration of their evil deeds tells how sinful they were and how sinful they remained.

The Revelation of St. John

CHAPTER X

1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

Christ coming down in the glory of his Father, "for the Son of man shall come down in the glory of his Father" (Matt. 16:27).

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

The little book is held open; heaven is taking notice of it. This little book comes under the sixth trumpet and thus is a part of the second woe to the inhabiters of the earth, and so is a part of Mohammedanism, for this woe has thus far and continues farther to pertain to the false prophet; it therefore is the little book, the little bible, the Koran.

He set his right foot upon the sea, and his left foot on the earth; it would seem from this that John was on the north shore of the isle of Patmos, for the angel of the Lord as he comes from the east (Ezek. 43:2; Matt. 24:27) places his right foot on the sea and his left foot on the earth and John was able to go to him as he does in verse 9. The angel places his feet upon the sea and earth; thus upon the world; this little book is something that will affect the world.

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

As when a lion roareth; thus showing the wrath of the King; "The king's wrath is as the roaring of a lion" (Prov. 19:12). Christ, the king, the lion of the tribe of Judah, cried with a loud voice of wrath.

Seven thunders uttered their voices; seven thunders from the seven hills of Rome against the votaries of this little bible,

uttered in the seven crusades against them. "The name most frequently given to the decrees of the Papacy, when condemnatory, was that of Papal thunders" (Barnes).

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

A voice from heaven; the voice of God. Christ, having come down in the glory of his Father, is standing on the world.

Write them not; God permits not Rome's testimony against the Koran to be published just as Christ suffered not the devils to speak; "and cast out many devils; and suffered not the devils to speak, because they knew him" (Mark 1:34). Christ would not accept their testimony, nor does God accept testimony from Rome.

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

The angel, Christ, being in the Father and the Father in him, because he could sware by no greater, he sware by himself. "Believe me that I am in the Father, and the Father in me" (John 14:11). "For when God made promise to Abraham, because he could swear by no greater, he sware by himself" (Heb. 6:13).

Who created; "All things were made by him; and without him was not any thing made that was made" (John 1:3). *There should be time no longer;* the word translated time here is the word for time in the abstract; indefinite time. Thus this can be understood: The time no longer shall be indefinite; which corresponds with the beginning of the next verse.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

When he shall begin to sound; this is in the Greek, as it is translated in the Revised version, "When he is about to sound,"

the mystery of God should be finished. The voice of the seventh angel, the seventh trumpet, is the last trump, as can be understood from Rev. 11:15-19. It is the last trump of I Cor. 15:51, 52, "We shall all be changed . . . at the last trump: for the trumpet shall sound, and the dead shall be raised;" the mystery of God shall be finished, that is revealed before it sounds, "when he is about to sound." "There is nothing covered that shall not be revealed; and hid, that shall not be known" (Matt. 10:26).

8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

The voice from heaven is the voice of God, as in verse 4.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

The words of the little book, the Koran, were in the mouth of John, sweet as honey. By the taste they could not be distinguished from the words of God; for the words of God were also sweet as honey, "Eat this roll . . . then I did eat it; and it was in my mouth as honey for sweetness" (Ezek. 3:1-3).

As soon as I had eaten it, my belly was bitter; bitterness, the effect of the Koran, is symbolical of evil, "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:23). The effect of bitterness differentiates the words of the Koran from the words of God: in the roll which Ezekiel was commanded to eat, "there was written therein lamentations, and mourning, and woe," yet he says, "it was in my mouth as honey for sweetness," and he tells of no ill effect from eating it (Ezek. 3:1-3). "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O LORD God of hosts" (Jer. 15:16).

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

As this was spoken unto John after he had experienced the evil effect of the Koran, it must be that John shall prophesy again after the Koran has had its evil effects. This may mean that after the Lord has revealed unto men the mystery of this book of The Revelation written by John, that John through it "must prophesy again before many peoples, and nations, and tongues, and kings."

The Revelation of St. John

CHAPTER XI

1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

A reed like unto a rod; a measuring reed as in Ezekiel 40:3. Evidently this reed, unlike the golden one used to measure the new Jerusalem, is like the rod of iron, the inflexible rod with which Christ shall rule the nations; thus showing here the absoluteness of the protection he places around his church.

The angel stood, saying; the same angel, the Christ, that was standing during the preceding chapter; the angel that was standing upon the sea and upon the earth; this is verified by the words of verse 3, "I will give power unto my two witnesses."

Rise; John had been prepared to write. *Measure the temple of God, and the altar, and them that worship therein;* John is instructed to show the line of demarcation between the true church and all outside of it. This is necessary, for Mohammedanism has been set up; its devotees are preaching that they are the worshipers of the true God, and thus are the true church of God; they profess belief in the Old Testament of the law and the prophets, yet they are trying to displace Christ, the true prophet, of whom the law and the prophets bear witness; substituting in the place of the true prophet, the false prophet, Mahomet. The Koran, the little bible, is trying to displace the true bible, the word of God.

The temple; the true church of God. *The altar;* the altar of incense, carrying the prayers of the saints up to God; the means of communion between men and God shall never be broken; the prayers of men shall always be heard. *Them that worship therein;* the saints of God; nothing can separate them from the love of God.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The court which is without the temple was "the court of the Gentiles". This court was connected with the temple, seemed to be and was called a part of it, yet was not of the true temple, and therefore not measured.

For it is given unto the Gentiles; this is the announcement by Christ that he would permit Mohammedanism and other doctrines contrary to the word of God, to prevail as far as they were able to do so, but the true church should be protected and not be overcome by them. The temple of God, and the altar, and them that worship therein, shall not be given up unto the Gentiles, the heathen; a measuring rod now separates them from the heathen and protects them.

The holy city; there has been only one holy city, Jerusalem.

Shall they tread under foot; Mohammedans with other Gentiles, shall be permitted to tread the holy city under foot. These verses show that in the Revelation the word gentile is not used of those who worship in the temple, the true church; the worshippers in the true church are separated from the gentiles for the worshippers are of the Israel of Christ. The holy city, which had been raised to heaven and brought down to the dust, shall be kept in the dust by the evil doctrines and the dominion of these Mohammedans and other gentiles, and their feet shall tread upon it. Jerusalem destroyed and burned; plowed up and made desolate; its inhabitants killed or carried away captive, must now suffer this long punishment of extreme humiliation.

Forty and two months; the children of Israel did not have sufficient faith in God but had to see the land of promise for themselves. They spied it out for forty days and refused to trust in God's help to take it. The punishment for their lack of faith was forty years of wandering in the wilderness: a year of punishment for each day of refusal (Num. 14:34). Here the same punishment is inflicted; Christ preached for three and a half years, forty-two months, 1260 days; during all this time the holy city rejected Christ; therefore the holy city shall be

trodden under foot of the gentiles for forty-two months of years, 1260 years, a year for each day of rejection.

The need for measuring the temple and thus setting aside and protecting the true church, was occasioned by the coming of these Mohammedans, who professed to be the true church. While with their coming the true church was protected, with their coming also the holy city was released to them to be trodden under their feet. The date of their coming and therefore the date from which to count the commencement of the 1260 years of the humiliation of the holy city, was at the time of the setting up of the eastern little horn, Mohammedanism, in A. D. 662, when this little horn or kingdom made a place for itself by totally subduing Arabia, which was the first of its three kingdoms, as foretold in Dan. 7:24, "And he shall subdue three kings."

Thus, counting 1260 years from A. D. 662 would bring the time of the end of this humiliation of the city to the year 1922. The year 1922 has passed and this prophecy concerning Jerusalem has been fulfilled. The exact hour of beginning and therefore the exact hour of the ending of the prophecy is not in human knowledge; but that the end has come and that it has been fulfilled can be known, for on Sept. 29, 1923, the dominion of the city was placed in the hands of a Christian nation, in the hands of Great Britain, by a mandate from the League of Nations. Great Britain as a nation acknowledging Christ as King, is therefore a worshipper in the temple; is of the Israel of Christ and is not of the gentiles. The crusaders and others who held the city at different times, were not of the true church; the crusaders were gentiles of the church of Rome and not worshippers in the temple of God.

> *3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.*

My two witnesses; Moses and Elias, the witnesses of Christ's glory on the Mount of Transfiguration and the witnesses there to his divinity. Moses and Elias, representing the law and the prophets of the Old Testament and witnessing in them of Christ, the Messiah. "Search the scriptures; for in

them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

And they shall prophesy a thousand two hundred and three score days; 1260 days; 1260 years; for the same length of time that this little horn is to continue in power.

Clothed in sackcloth; Moses and Elias; the law and the prophets prophesying, clothed in sackcloth, the garb of mourning. This little horn of the east, Mohammedanism, professing to believe in the law and the prophets, yet rejecting the testimony of these two witnesses concerning Christ, the Messiah; professing to worship God, as taught in the law and the prophets, yet rejecting their teaching of the true prophet. The law and the prophets continually teaching them for the 1260 years of their national existence, yet teaching them in mourning because of their rejection of Christ.

> *4. These are the two olive trees, and the two candlesticks standing before the God of the earth.*

Candlesticks or lampstands signify the church as in Rev. 1:20. Moses and Elias, as olive trees, through the law and the prophets, furnish the oil for the lamps (the individuals), and then as lampstands uphold the lamps which, when lighted by spiritual fires, enlighten the world with the knowledge of God.

Standing before the God of the earth; like Gabriel they stand in the presence of God (Luke 1:19), ready to do his bidding, and like him also, active in the affairs of this earth.

> *5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.*

If any man will hurt the law and the prophets by teaching false doctrines which are their enemies, the words of God, as fire coming out of their mouth, will destroy these false doctrines. God said to Jeremiah, "Because ye speak this word, behold, I will make my words in thy mouth fire" (Jer. 5:14).

And if any man will hurt them, he must in this manner be killed; if any man will hurt them by teaching doctrines contrary to the word of God, he must be killed spiritually, not physically, by the word of God.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Elijah has the same power as was given unto him in the days of Ahab, to cause the dew and the rain to cease (I Kings 17:1). Moses has the same power as was given him in the time of Pharaoh in Egypt, to turn the waters into blood (Ex. 7). Turning waters into blood by bringing wars upon the earth. *And to smite the earth with all plagues;* to bring judgments of all kinds upon the earth. *As often as they will;* here is volition showing personality. This does not refer merely to the words of the law and the prophets but to the persons of Moses and Elias themselves; thus showing that they, like Gabriel and Michael, the archangels, are constantly at work causing the law and the prophets to be living, effective words; enforcing the laws of God, and calling down his judgments upon those who violate them; working constantly to the end that the prophecies will be fulfilled.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Their testimony in sackcloth ceased with the downfall of the little horn of the east, that is, with the fall of the Ottoman Empire and the Caliph, the head of the Moslem world, which came to the end of their power in 1922, but their testimony still continues though not now in mourning, for the times of the Gentiles have been fulfilled; their dominance has ceased (Luke 21:24), for Jerusalem is no more trodden under their feet.

The beast that ascendeth out of the bottomless pit; this is Satan as shown in Rev. 20:2-3; Satan is Apollyon, the king that rules over this little horn (Rev. 9:11).

Shall make war against them, and shall overcome them; Satan makes war through the little horn; "I beheld, and the same horn made war with the saints, and prevailed against them" (Dan. 7:21). Though the false prophet has fallen, his work still continues through the spirit of deceit that has come out of his mouth (Rev. 16:13-16). *And kill them;* this makes

plain that Moses as well as Elias shall come again in the flesh; "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5).

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Their dead bodies; their actual physical bodies from which the life has been taken. *The great city, which spiritually is called Sodom and Egypt;* "The vision of Isaiah . . . concerning . . . Jerusalem . . . Hear the word of the LORD, ye rulers of Sodom (Isa. 1:1-10). It also is called Egypt, for Egypt was the place of bondage and Jerusalem was under the bondage of sin; in spirit they had returned to bondage in Egypt. *Where also our Lord was crucified;* thus making it unmistakable that this city is Jerusalem.

9. And they of the people and kindred and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Showing the mixture of the multitude that shall see their dead bodies in Jerusalem during that time. The words *dead bodies* being repeated three times, once in the eighth verse and twice in this, makes positive the fact that their actual bodies shall be seen.

Three days and an half; this signifies three and a half years, for the word day is counted as a year in this book, as verified in other parts of it, just as a day was appointed for a year to the prophet Ezekiel, "I have appointed thee each day for a year" (Ezek. 4:6); and as it is counted in the weeks of the ninth chapter of Daniel. That this is the length of time is verified by the fact that there will be sufficient time while the bodies lie in the streets of the city for them to be seen by such a great diversity of people who come from many different countries, "people and kindreds and tongues and nations."

And shall not suffer their dead bodies to be put in graves; evidently there will be some people who will desire to give them decent burial.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

These that dwell upon the earth are not those who, though living on earth yet live in the kingdom of Jesus Christ (Rev. 1:9). The rejoicing shows the relief they experienced when they had gotten rid of the two prophets, and thus shows the torment into which the two prophets had placed them by their preaching; it also shows the utter wickedness of the people, their unrepentance and resistance to the Holy Spirit.

11. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them,

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

And the tenth part of the city fell; as a tenth was the tithe devoted to religious services, it would seem that the part of the city which had been devoted to religious services should fall in this earthquake; the ground has been defiled by temples devoted to the worship of the Antichrist, as was prophesied by Daniel, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain" (Dan. 11:45). They are not tabernacles for the worship of God but are tabernacles of his palace: of his palatial building.

And in the earthquake were slain of men seven thousand; this would seem to indicate that Jerusalem at the time of this earthquake would be a city of about 70,000 inhabitants as the seven thousand of people that were slain seem also to be a tenth part of the city.

14. The second woe is passed; and, behold, the third woe cometh quickly.

The second of the three woes, of which there was one for each of the fifth, sixth and seventh trumpets (Rev. 8:13), is passed. The second woe commenced with the voice of the sixth trumpet which announced the setting up of the Ottoman Empire by its subduing the country in the region of the Euphrates, and which formed the second of the three kingdoms which this eastern little horn was to subdue.

This eastern little horn is Mohammedanism, the kingdom founded on the false prophet, Mahomet, and which had Apollyon, Satan, as king over it. The teaching of the Koran spreads through its reign and receives the condemnation of Christ. The second woe ends with the appearance in person of Moses and Elias; their teaching, death, resurrection to life and ascension to heaven, followed immediately by an earthquake which destroys a tenth part of the city of Jerusalem and seven thousand people. There is to be an interval between the end of the second woe and the beginning of the third: the last of the three woes, which comes with the seventh trumpet, but the third woe shall come quickly.

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

The seventh angel sounds the seventh trumpet which is the last trumpet, the number seven being the number of completeness. The seventh trumpet is the "last trump"; "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (I Cor. 15:51-52).

Great voices in heaven, saying; now follows what John heard, *"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

These are the priests of Israel in their twenty-four courses, as in Rev. 4:4. *Which sat before God on their seats;* it was the joy and privilege of the priests of Israel to sit before God on their thrones; sitting instead of standing, signifying the permanency of the priesthood of Israel before God; continually praising and worshiping him for his goodness to them and to the world.

> *17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

Christ has come with the seventh, the last trump, and God through him, has taken to himself his great power and has reigned. Christ has come, "and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14).

> *18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*

The nations were angry; being made angry by the spirits of devils which "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet . . . to gather them to the battle of that great day of God Almighty" (Rev. 16:13-14).

And thy wrath is come; Christ has come with the seventh trumpet bringing the third woe to the inhabiters of the earth (Rev. 8:13); the wrath and punishment of God upon the wicked. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14:3).

In Rev. 19:11-21 is revealed the vision of the second coming of Christ as he comes to this battle of Armageddon to inflict God's wrath upon these nations. These two clauses — the nations were angry, thy wrath is come — mark the beginning of this seventh trumpet in the second coming of Christ as he

comes to the battle of Armageddon. The next clause marks the end of the sound of the trumpet at the final judgment; the time of the dead that they should be judged. "And I saw the dead, small and great, stand before God . . . and the dead were judged . . . acording to their works" (Rev. 20:12). *And that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;* Christ at his second coming will bring and give rewards. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). Yet here it is revealed that the full rewards will not be given until *the time of the dead, that they should be judged,* and then also the rewards will be "according to their works".

And shouldest destroy them which destroy the earth; "the nations . . . compasses the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil . . . was cast into the lake of fire and brimstone, where the beast and false prophet are . . . and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:8-15).

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

These are not events succeeding the final judgment of the preceding verse, for there is no temple in the "new Jerusalem" which comes after the final judgment; "And I saw no temple therein" (Rev. 21:22).

John has heard the voices in heaven and what the four and twenty elders say, and now he tells what he sees when the trumpet sounds, *the temple of God was opened in heaven.* This is the same vision of the open temple as that seen later in Rev. 15:5, but this view is of a time subsequent to that one for the smoke of God's wrath is now cleared from the temple.

And there was seen in his temple the ark of his testament; the ark of his testament, though lost on the earth, has been

preserved in heaven; God has kept his covenant with the world throughout the ages. The ark of the testament can be seen in the most holy place, for the veil which concealed it has been removed and the saints can enter immediately into the presence of God, for in the most holy place is his presence revealed. It could not be seen before this time, for the temple had been filled with smoke from the wrath of God, and no man could enter the temple until the wrath of God had been poured out (Rev. 15:8). The vials of wrath of the sixteenth chapter have been poured out; the smoke is thereby removed from the temple; the temple which had been opened in heaven to send out the angels with the vials, is still open and is now ready to receive the saints whom Christ shall bring with him from the earth as he returns from it after the seventh, the last trumpet sounds.

And there were lightnings, and voices, and thunderings; these show the presence of deity, as they reveal the presence of God on his throne in Rev. 4:5, "and out of the throne proceeded lightnings and thunderings and voices." *And an earthquake;* this following the previous manifestations show the presence of the deity on the earth, as God was revealed on Mount Sinai, "there were thunders and lightnings . . . and the voice of the trumpet . . . and mount Sinai was altogether in a smoke, because the LORD descended upon it in fire: . . . and the whole mount quaked greatly" (Ex. 19:16-18). *And great hail;* the deity is manifested first; the hail follows his manifestation.

This earthquake has two significations, one in the manifestation of the deity and another in connection with this hail, for this is the same earthquake and hail as appears later in Rev. 16:20-21. The seventh, the last trumpet sounds (verse 15), ushering the coming of Christ (I Thess. 4:16); his coming precedes the hail. In Rev. 16:21 this is shown to be a volcanic hail which falls upon Babylon and appears as the closing event of the seventh vial. The saints cannot enter the temple until the seventh vial is completed (Rev. 15:8), therefore Christ comes and this earthquake and hail occur before his return to heaven as he takes his saints with him into

the temple. This earthquake and hail mark the end of the false prophet who is the little horn of the east. The history of the false prophet is again taken up in chapter 13 in his connection with the Anti-christ.

During the fifth trumpet the little horn of the east, Mohammedanism, the false prophet, is set up when he subdues Arabia, the first of his three allotted kingdoms (Dan. 7:24). During the sixth trumpet, Mohammedanism subdues his second kingdom, the country in the region of the Euphrates, thus setting up the Ottoman Empire. The account of the subjugation of the third and last kingdom which Mohammedanism, as the little horn of the east, was to subdue, does not follow that of the others nor is it given.

This book does not detail the account of the subjugation of its third kingdom; but that it has been subdued and Mohammedanism established in its three kingdoms, is definitely made known in the account of the first beast of chapter 13, in which both the little horns of the east and west are united in the Antichrist, when they have both subdued their third and last kingdoms by each of them subduing one of the two divisions of the Roman Empire in A. D. 1453.

Having given the history of the little horn of the east in the person of Mahomet, who was set up as a false prophet to typify the idolatry of Dan and to replace the worship of Christ the true prophet, the book of the Revelation now takes up the setting up of the western little horn in the person of the false spiritual father, the Pope (Papa-father), whom Satan sets up to take the place of the worship of the true Spiritual Father, God; the worship of the Pope typifies the idolatry of Ephraim, when Ephraim set up the golden calf at Bethel, which was to replace the spiritual worship of God at Jerusalem.

Satan sets up this little horn of the west through the spiritual seed of Abraham; this descent from Abraham comes through Isaac, then Jacob-Israel, to Christ the Messiah; then through the spiritual seed of Abraham, the Israel of Christ which is the church of Christ; this church of Christ after some centuries falls so far away from following him that the

years are called the dark ages and during them Satan can lay hold of those who call themselves followers of Christ, and through them establish on earth his great idolatry.

Although the twelfth chapter follows the sounding of the seventh trumpet in the eleventh chapter, yet it is not in sequence to it; it is a history explaining and leading up to the setting up of the western little horn, which is set up after the setting up of the eastern little horn, the false prophet, just as the idolatry of Ephraim followed that of Dan.

The Revelation of St. John

CHAPTER XII

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Heaven; the heaven of the sun and stars. *A woman;* Israel, the true mother church. God had exalted Israel to heaven and clothed her with the glory of the sun and made the moon her footstool. Israel shining as the sun; the twelve tribes shining as stars and forming her crown of glory.

2. And she being with child cried, travailing in birth, and pained to be delivered.

The tribulations of Israel before she gives birth to the Messiah.

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"The dragon, that old serpent, which is the Devil, and Satan" (Rev. 20:2).

Red; symbolic of sin; "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Seven heads; these seven heads, as shown in the seventeenth chapter, symbolize the seven hills on which sits Rome and likewise the seven on which is Constantinople; they also typify seven kings as explained in that chapter.

Ten horns; these horns as explained in the book of Daniel signify kingdoms; these ten horns symbolize the ten kingdoms composing the Roman Empire, three of which the eastern horn subdues, and likewise three of which the western horn subdues.

Seven crowns upon his heads; four of these crowns are those of the four kingdoms of the seventh chapter of Daniel;

thus three crowns are left for which no kingdoms are assigned; these other three crowns are gained by the dragon in this manner: The dragon, Satan, gains his first crown as that of the prince of this world, when he makes a place for himself by subduing Adam in the garden of Eden; he next gains the crown of the tribe of Dan when he entices Dan into idolatry, when Dan set up his graven image, "and the children of Dan set up the graven image; and Jonathan, . . . he and his sons were priests to the tribe of Dan until the day of the captivity of the land" (Judges 18:30).

Satan next gained the crown of the tribe of Ephraim when Jeroboam made the two golden calves, "Whereupon the king took counsel, and made two calves of gold . . . and he set the one in Bethel, and the other put he in Dan" (I Kings 12:28-29). Bethel was in the land of the tribe of Ephraim. Under the idolatrous crowns of Dan and Ephraim the ten tribes of Israel are carried in captivity to Babylon; there Satan working with them through the centuries adds in succession the crowns of the four empires as given in the seventh chapter of Daniel: the crowns of the Babylonian Empire, the Media-Persian, the Macedonian and the Roman Empires, which four with the crowns of Satan, Dan and Ephraim make up the seven crowns of the dragon.

> *4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

The third part; as in chapters 8 and 9, this is Israel. These stars of heaven are the rulers of Israel, whom God has exalted to the stars; yet they follow the dragon so closely that when he moves his tail violently, he casts these wicked stars to the earth. Satan had cast down the rulers before the birth of the Messiah.

To devour her child as soon as it was born; the Roman Empire, whose crown was among the crowns of the dragon, waiting, in the person of Herod, to kill the Messiah, the King of the Jews, and to this end killing the children of Bethlehem.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Israel giving birth to Christ, the Messiah; "She was delivered of a man child" (Isaiah 66:7). *Who was to rule all nations with a rod of iron;* "Thou art my Son . . . I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2:7-9).

In the ascension of Christ, *her child was caught up unto God, and to his throne.*

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.

The woman Israel fled into the wilderness which is the place of punishment for Israel, a place of wandering. Israel, which gave birth to Christ and spread his church over the world, fell away from Christ thus bringing on the dark ages, just as Paul had prophesied she would do, "that the day of Christ is at hand . . . for that day shall not come, except there come a falling away first" (II Thess. 2:2-3).

The Israel of the Hebrews who rejected Christ had been driven out of the land of promise and scattered among the nations. The Israel of the Hebrews who accepted and followed Christ is now punished in the same way for she had fallen away from God; she had been told the punishment that would follow, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; . . . the LORD shall scatter thee among all people, from one end of the earth even unto the other" (Deut. 28:58-64). In fulfillment of this prophetic judgment, the Hebrews who belonged to the Israel of Christ which is the church of Christ and was composed of both Hebrews and Gentiles, were scattered among the people when they with their church fell away from following Christ.

Where she hath a place prepared of God; "And I will bring you into the wilderness of the people, and there will I plead with you face to face" (Ezek. 20:35). Israel is scattered among the nations, "into the wilderness of the people." *That they should feed her there;* Israel in the wilderness of the people is fed by them and thus, as a distinct race of people, is marvelously preserved by God. "When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God" (Lev. 26:44).

A thousand two hundred and three score days; Israel rejected Canaan for the forty days during which she spied it out and refused to trust in the help of God to take it. She was punished in the wilderness for forty years, a year for each day of rejection. Christ preached for three years and a half, 1260 days. Israel by falling away from him has rejected the preaching of Christ and is given 1260 days of punishment, which are 1260 years. That these and other prophetic days are symbolic of years, is confirmed here by the fact that Israel has already been in the wilderness of the people (Ezek. 20:35) for more than a thousand years.

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

This commences the revelation of the events in heaven that lead up to and explain the appearance of the Antichrist on earth. This heaven is the heaven of the stars as in verse 4. Michael is the archangel (Jude 9). He is the great prince who watches over the children of Israel; "at that time shall Michael stand up, the great prince which standeth for the children of thy people" (Israel) (Dan. 12:1).

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10. Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Salvation has now come to the brethren because the accuser is cast down from heaven. There are now no accusations against them, for the accuser, Satan, is cast down from heaven and Christ does not accuse them.

And the power and the kingdom of our God (RV); Satan tried to usurp the power of God, and God for his own glory permitted him to try to his utmost; but God has taken from Satan even the power he has permitted him to have in heaven, and now the kingdom of God has come in heaven, for he rules there alone with no one trying to oppose his power.

And the authority of his Christ" (RV); Satan, accusing the brethren day and night, was opposing the intercession of Christ for them but now that he is cast out there is no voice in opposition to Christ as intercessor. *Which accused them before our God day and night;* Satan had access to the presence of God, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). Satan accused the brethren as he accused Job, "Then Satan answered the Lord, and said, Doth Job fear God for nought . . . But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:9-11).

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

The brethren overcame Satan by their plea to God against his accusations, their plea that Christ by his death had paid the penalty for their sins. *And by the word of their testimony;* their testimony that Christ had died that they might live. *And they loved not their lives unto the death;* they were disciples of Christ, for they had come up to his measure of a disciple; "And he turned, and said unto them, If any man come to me, and hate not . . . his own life also, he cannot be my disciple" (Luke 14:25-26).

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Being cast down to the earth, the devil manifests himself in the Antichrist. *A short time;* in comparison with the existence of the world,

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

Persecuted the Israel which gave birth to Christ and built up his church, which Satan in the dark ages caused to fall away from Christ.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

The woman was given two wings of a great eagle, denoting the care of God over her, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Ex. 19:4).

A time, and times, and half a time; this is the same period of time as the 1260 days of verse 6, for it refers to the length of the time of existence of the same event. Therefore *time* here is a year of days, 360 days, and *times* are twice time, making 720 days, and *half a time* equals 180 days making in all 1260 days which are 1260 years. Thus here is given the key of this same period of time as written in Daniel 7:25, "And they shall be given into his hand until a time and times and the dividing of time."

From the face of the serpent; in the sixth verse Israel is placed in the wilderness of the people, that is, scattered among the people, as a punishment for falling away from Christ. In this verse it is shown that she is scattered among the people to protect her from the face of the serpent, whose face appears visibly to men in the face of the persons of the beast and the false prophet; at the end of this time the face of the

serpent disappears by the fall of the beast and false prophet and the need of her concealment is gone. Thus these years are both years of punishment and of protection. As Israel and Judah were to ask the way to Zion in the days of the fall of Babylon (Jer. 50:4-5), it would seem that the fall of Babylon would occur in the days of the disappearance of the Antichrist and the resulting change in Israel.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

Water has here the same symbolism as it has in Rev. 17:15, "people, and multitudes, and nations, and tongues." The multitudes of people seem to be cast out of the mouth of the serpent, for the spirits of devils which came out of his mouth have taken possession of them (Rev. 16:13-14). Satan sends floods of people after the woman, Israel, that by them, he might cause her to be carried away from the protecting power of God.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Satan sends people, generation after generation to destroy Israel that he may destroy the living evidences of sacred history; one generation after another grows old and passes away, and the earth swallows them up in their graves; but Israel still remains.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Israel has sown the seed of the gospel and from the seed sown has sprung up the true church of God in Israel; it is composed of both Jews and Gentiles, who belong to Christ and therefore are Abraham's seed, and therefore seed of Israel, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). This seed of Israel, the true church, fell away from Christ, thus bringing on the

"dark ages", and then the Antichrist was revealed, as he appears in the next chapter. This has been foretold, "That day (the day of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II Thess. 2:3).

Though there is a falling away of the church from Christ, there will be a remnant of it, *which keep the commandments of God, and have the testimony of Jesus Christ."* Satan now, in the Antichrist of the chapter following, goes to make war with the true followers of Christ, *the remnant of her seed.*

The Revelation of St. John

CHAPTER XIII

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

This sea symbolizes "peoples, and multitudes, and nations, and tongues" (Rev. 17:15). John, standing upon the seashore, sees this beast coming up out, and thus being composed of multitudes of all nations and languages.

Having seven heads and ten horns; these are the same seven heads and ten horns which were on the great red dragon as he appeared to John in Rev. 12:3. *And upon his horns ten crowns;* seven of these crowns are the crowns that appeared upon the heads of the dragon; to the seven have been gained three others, which are temporal kingdoms and through them the dragon, removing them from his heads where they are found in Rev. 12:3, places all his crowns upon his ten horns, which typify the ten kingdoms forming the Roman Empire, and thus placing them upon all the kingdoms of the world, for the Roman Empire was called the world (Luke 2:1).

These three additional crowns which the dragon has obtained are the crowns of the three kingdoms which the little horn was to subdue as was prophesied by Daniel, "Behold a fourth beast (the Roman Empire) . . . it had ten horns . . . there came up among them another little horn, before whom there were three of the first horns plucked up by the roots" (Dan. 7:7-8).

This little horn is a composite vision of two little horns which are two little kingdoms. The three crowns of each are likewise united into one vision of three crowns. As this Roman Empire was divided, so was this little horn divided into the eastern and western divisions. These two divisions of the horns typify the idolatry of Dan and Ephraim. Dan, being

established first in idolatry under a false prophet, is typified by the false prophet, Mahomet, who was likewise the first of these two kingdoms to be set up; he was of the eastern division. Ephraim was later in embracing idolatry; her idolatry was established to take the place of the worship of the Spiritual Father, God at Jerusalem; hence Ephraim is typified by the worship of the false spiritual father, the Pope (the Papa-Father) of the western division.

The golden calf placed at Dan was only to represent the one at Bethel and was placed at Dan for the convenience of those living near it; but the golden calf at Bethel in Ephraim was to replace God at Jerusalem, for it was at Bethel that Jeroboam ordained the feast to take the place of the feast at Jerusalem, "And Jeroboam ordained a feast . . . like the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made . . . and he offered upon the altar, and burnt incense" (I Kings 12:32-33).

As the worship at Bethel before one calf represented worship before both of the calves at Bethel and at Dan, so does Ephraim, in which was Bethel, typify both Ephraim and Dan, as given in the prophecies concerning the ten tribes. In the same manner does Daniel's vision of one little horn, typifying Ephraim, include both the horns of Ephraim and Dan; these two in turn are typified by the beast and the false prophet, which signify the Pope and Mohammed with their successors.

In this beast with ten crowns, both the east and west little horns have gained their three crowns by subduing three kings. The eastern little horn, Mohammed, has subdued: First, Arabia in A. D. 662; second, the country in the region of the Euphrates, thus setting up the Ottoman Empire in A. D. 1299; and the third and last when it subdued the eastern division of the Roman Empire in the capture of Constantinople in A. D. 1453. The western little horn obtains its three kingdoms: The first, when it subdued Ravenna in A. D. 755; the second, when it subdued the Pentapolis, or kingdom of the Lombards in A. D. 774; and the third and last, when it sub-

dued the western division of the Roman Empire by totally subjugating the duchy of Rome by A. D. 1453.

Both little horns were established in their three kingdoms or crowns at the same time, in A. D. 1453, just as were the two calves set up at the same time at Bethel and Dan. These two little kingdoms, having each obtained their three crowns, are now with the dragon, Satan, united in this beast, which is revealed in verse eight of this chapter, to be the Antichrist. Thus in this beast, the Antichrist, are combined: the false spiritual father, the Pope (Papa-father); the false son, the false prophet, Mohammed; and the false holy spirit, Satan, the dragon. These are enumerated together in Rev. 16:13-14. As in God, the Spiritual Father, is included the trinity of the Father, the Son and the Holy Spirit, so in the symbolic language of this book, in the Pope is included the trinity of the Pope, the false spiritual father; Mohammed, the false prophet and Satan the false holy spirit.

This beast does not emerge from the sea until it, through the little horn, has gained these three additional crowns, and these three crowns are not gained until the little horn has totally subdued and rooted out the Roman Empire in both its eastern and western divisions. The little horn of the west could not gain its third and last temporal kingdom until it had destroyed the Roman power in the west by subduing the duchy of Rome.

The little horn of the east could not gain its third and last temporal kingdom and crown it until it had destroyed the power of the Roman Empire in the east by capturing Constantinople. When they had both accomplished this in 1453 A. D., then was this Antichrist with its ten crowns fully revealed. Thus was fulfilled the prophecy, "He who now letteth (hindereth) will let (hinder), until he be taken out of the way. And then shall that Wicked be revealed" (II Thess. 2:7-8).

The Roman Empire with its power was the one that hindered, for as long as it retained its power the little horns could not take from it their three temporal kingdoms; when it was taken away in both its east and west divisions, then was this "Wicked", this Antichrist revealed. Then did this beast in

prophetic vision arise from the sea and manifest itself to the eyes of John. "He is Antichrist that denieth the Father and the Son" (I John 2:22). The Pope denying the Father; Mahomet denying the Son; Satan denying the Holy Spirit; the trinity of evil, the Antichrist.

And upon his heads the name of blasphemy; the removal of the crowns from the heads of the dragon (Rev. 12:3) to place them upon his horns, discloses his foreheads on which is written his name; blasphemy, written upon seven heads makes this complete blasphemy for the number seven signifies completeness. Verse 8 of this chapter reveals this name to be Antichrist. It has the name of blasphemy because he is the one, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4).

> *2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

The Antichrist, subduing and possessing the territory of the Roman Empire in both its east and west divisions, has with it inherited the beastly characteristics of the empire's three predecessors, as they are given in the seventh chapter of Daniel: That of the Macedonian Empire symbolized by the leopard; the Media-Persian Empire by the bear; the Babylonian Empire by the lion. The dragon, Satan, could give him his power and seat and great authority, for Satan was "the prince of this world" (John 14:30).

> *3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

The head wounded to death was that one of the seven which belonged to the Roman Empire. His deadly wound was healed when the Roman Empire was revived in the Holy Roman Empire which claims dominion over the world, and is symbolized in this book as having that power.

And all the world wondered after the beast; this wonder is the same as that displayed toward Simon the sorcerer: "There was a certain man, called Simon . . . to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of a long time he had bewitched them with sorceries" (Acts 8:9-11).

> *4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

Worshipping the beast, they necessarily worshipped the dragon for he was a component part of the beast, the Holy Roman Empire, and they worshipped this empire calling it holy.

Who is like unto the beast?; who is like unto the one who can call down the anathemas of heaven against those who oppose it?

Who is able to make war with him?; who is able to make war with him who can condemn his foes to everlasting hell fire by his excommunications?

> *5. And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months.*

The mouthpiece; the man that could speak for the Holy Roman Empire was the head of it, the Pope. *Speaking great things;* "In this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8). As to the *great things,* "these arrogant claims consisted in the assertion of a divine right; in the power assumed over the liberty, the property, and the conscience of the people; in the arbitrary commands that were issued; and in the right asserted of giving absolute law" (Barnes). *And blasphemies;* usurping by his words and commands the divine authority. *To continue forty and two months;* 1260 days, 1260 years, for the time as prophesied by Daniel that the little horn should continue, in his "time, and times and the dividing of time," as explained under Rev. 12:14.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Blaspheming: not by reviling God but the same accusations are brought here by which the Jews justified the killing of Christ, for claiming the attributes of God (Matt. 26:63-66). Calling himself Pope, father, the spiritual father over all the earth, thus calling himself God, for God alone is the Spiritual Father, "Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9). Blaspheming also by forgiving sins, thus claiming the prerogatives of God for which the Jews also accused Christ of blasphemy. "Who can forgive sins, but God alone?" (Luke 5:21). Claiming for himself holiness which is an attribute of God alone; "Thou only art holy" (Rev. 15:4).

And his tabernacle; calling a building in which they bow down to graven images of wood or stone, the tabernacle of God. *And them that dwell in heaven;* imputing to saints, by worshipping them, the desire for the worship which belongs only to God.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

The wars against those they called heretics; to overcome their bodies, not their souls. *Power was given him over all kindreds;* the power of the Antichrist extending over all the world.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Whose names are not written in the book of life of the Lamb; who do not worship Christ; thus this means, all worship this beast who do not worship Christ. Therefore the worship of this beast embodies all that is outside the worship of Christ and so this beast is to be recognized as the Antichrist. The logical teaching of this is, that all men worship; if they do not worship Christ, they worship this Antichrist; "He that is not with me is against me" (Matt. 12:30). This Antichrist is Satan

with his co-partner, the Holy Roman Empire in which is Catholicism and Mohammedanism; all typified by the church of Rome.

The Lamb slain from the foundation of the world; slain in the foreknowledge of God and therefore in his foreordination. That the Lamb should be slain was known and therefore ordained by God from the foundation of the world; "Known unto God are all his works from the beginning of the world" (Acts 15:18).

9. If any man have an ear, let him hear.

Calling the attention, as Christ did so frequently, to the importance of what has been said and to the necessity for its careful consideration.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

He that leadeth into captivity; the dragon, Satan, the spirit of the evil trinity leading men into captivity to sin. *Shall go into captivity;* "And he laid hold on the dragon . . . and bound him a thousand years" (Rev. 20:2).

He that killeth with the sword; the beast and false prophet; Catholicism and Mohammedanism obtained their temporal kingdoms by means of the sword. On the pretense of fighting for the kingdom of God, this Holy Roman Empire, typifying both divisions, takes by means of the sword its three allotted kingdoms (Dan. 7:24); the eastern division takes its three by the sword of Mahomet and his successors; the western division obtains the Exarchate of Ravenna by the sword of the Emperor Pepin; it takes the Pentapolis by the sword of the Emperor Charlemagne; it gains its third and last kingdom by its own sword, which had become powerful, when it totally subdued the duchy of Rome and thus obtained its triple crown.

Must be killed with the sword; killed with the sword of the Spirit, the word of God; "And out of his mouth goeth a sharp sword" (Rev. 19:15). "And the beast was taken and with him the false prophet . . . these both were cast alive into a lake burning with brimstone" (Rev. 19:20).

Here is the patience and the faith of the saints; they must wait patiently and have faith that God will fulfill this prophecy by overcoming and destroying this Antichrist.

> *11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.*

The beast comes out of the earth, for he derives his kingdoms from the earth; they are temporal kingdoms. *And he had two horns;* these are two kingdoms which are the Exarchate of Ravenna and the Pentapolis or kingdom of the Lombards, the latter being obtained and joined to the first by Pope Adrian or Hadrian I. *Like a lamb;* simulating the Lamb of God, the manifestation of God on earth, and claiming his power. *And he spake as a dragon;* for he was, as the next verse reveals, a copartner with Satan, thus having the heart of Satan; therefore he spake as a dragon for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

> *12. And he exercises all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*

In this vision *the first beast before him* was that of the first beast which John saw and which, as the eighth verse reveals, was the Antichrist. As the Antichrist had the power of the dragon, Satan, given to him, so does this second beast exercise the power of the dragon also; therefore this second beast is also combined with Satan as was the first beast; therefore their kingdoms or crowns are combined; the dragon alone has seven (Rev. 12:3), this beast has two horns, two kingdoms, and thus has two crowns; the two as combined would have nine. The first beast of the chapter has ten crowns, three of his own plus the seven of the dragon. As the first beast has gained all three of his allotted kingdoms while this beast has only gained two, this second beast is the predecessor of the first beast which John sees.

And causeth the earth; making of and from it his temporal kingdoms. *And them which dwell therein;* in antithesis to those dwelling in the kingdom of God; the true church of which

Christ said, "The kingdom of God is within you" (Luke 17:21).

To worship the first beast, whose deadly wound was healed; to worship the Holy Roman Empire.

> *13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,*

By his excommunications, calling down from heaven the fires of hell upon men and doing this publicly in the sight of men. "This excommunication was performed with the ceremony of casting down torches from on high, as symbols and emblems of fire from heaven" (Newton). Pope Adrian I, the head of this beast with two horns, was the first Pope to use excommunication in politics; by the threat of it he subdued one named Tassilo at the time when Tassilo was rebelling against his suzerain, Charlemagne.

> *14. And deceiveth them that dwell on earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*

Pope Adrian I deceived them by the use of a forged document; the Donation of Constantine.

Miracles; forgeries; by this means performing the miracle of making a dead man talk, for the Emperor Constantine, whose name was forged, had been dead many years. *Which he had power to do in the sight of the beast;* the forgeries being done in secret, in the sight of the Antichrist, not in the sight of men. *Saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by the sword and did live;* Saying to them (not of the citizenship of heaven) that they should make an image to (a figure representing and impersonating) the beast, which had a wound by the sword (the Roman Empire) and did live (in the Holy Roman Empire). Saying that they should make an image impersonating the Roman Empire.

Saying; "This memorable donation (the forged Donation of Constantine) was introduced to the world by an epistle of

Adrian the first, who exhorted Charlemagne to imitate the liberality and revive the name of the great Constantine" (Gibbon).

Make an image to the beast; this forged document granted to the Pope and his successors the purple and prerogatives of the Cæsars; the purple cloak, the imperial diadem, collar and sceptre; the Lateran to be his palace. It granted to the Pope and his retinue the dignities that appertained to the Roman Emperor and the Senate. Pope Adrian I, by putting forth and causing to be accepted this spurious conveyance of power, fabricated the Pope of Rome into the image of the Roman Emperor, thus exalting him that he should reign over The Holy Roman Empire. The word *miracles* is plural. Gibbon says of this time, "The Vatican and Lateran were an arsenal and manufactory, which, according to the occasion, have produced or concealed a various collection of false or genuine, or corrupt or suspicious, acts as they tended to promote the interest of the Roman church."

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

This two-horned beast under Pope Adrian I, having conceived the idea of an embodiment of the Roman Emperor, had the power to vivify it by grasping for the Pope powers and honors that had been vested in the person of the Roman Emperor.

That the image of the beast should both speak; thus showing that this image of the beast is a man, the Pope. *And cause that as many as would not worship the image of the beast;* here commences the narrative of the acts of the image of the beast, instead of the acts of the two-horned beast itself, and cause that as many as would not worship the Pope *should be killed;* as was done in the wars again those whom the church of Rome called heretics.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Causeth all as far as his power extends over the world, *to receive a mark;* his sign of a cross. *In their right hand;* as his worshippers make it upon themselves with their right (not their left) hand. *Or in their foreheads;* as it is made upon them by the priests.

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

As positively as does the command of Rev. 9:4 prove the horn of the East to be Mohammedanism so do these mandates show the western horn to be Catholicism. "It has been common in Rome to prohibit, by express law, all traffic with heretics. Thus a canon of the Lateran Council, under Pope Alexander III, commanded that no man should entertain or cherish them in his house or land, or traffic with them. The Synod of Tours, under the same Pope Alexander, passed the law that no man should presume to receive or assist the heretics, no, not so much as to exercise commerce with them in selling or buying, and so too the Constance Council, as expressed in Pope Martin's bull" (Barnes). "Roger Hovedon relates of William the Conqueror, that he was so dutiful to the Pope, that he would not permit any one in his power to buy or sell anything, whom he found disobedient to the apostolic see" (Newton).

The mark, or the name of the beast, or the number of his name; this is figurative language with reference to a common custom, at the time this book was written, of branding slaves in the forehead to denote ownership. *The mark* of the beast; his sign of the cross. *The name of the beast;* Antichrist, those who do not have the name of Christ on their foreheads; this refers back to verse 8. *The number of his name;* the entire alphabet of the Greek language, in which this book was written, was designated by the numbers in rotation. These indications of the owner's name would be written in the lines of a man's face, in the expression of his eyes, in the words of his mouth, showing the "abundance of the heart," and by the fruits his deeds brings forth, showing his owner to be the Antichrist.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six.

Here it is necessary to use wisdom. Here it does not say count the number of the image of the beast of verse 15, but count the number of the beast, which is the beast of verse 11. Thus the number of the Pope and his successors after they have been made into the image of the Roman Emperor by this beast is not the number that is to be counted, but it is the number of the beast itself. As the number of this beast is the number of a man, counting its number and thus revealing it, will reveal the man also. The number of the beast is two, for it has added its second kingdom to that of its first which was the Exarchate of Ravenna. This beast is personified in a man and its number reveals the man to be Pope Adrian I, for he is the man who personified the Holy Roman Empire when he obtained for it the second kingdom, which was that of the kingdom of the Lombards, and who was its head when John saw it coming up out of the earth. Pope Adrian I was "the man of sin" (II Thess. 2:3), the personal Antichrist, for he *exerciseth all the power of the first beast before him* (verse 12) which is the Antichrist (verse 8). The second kingdom was obtained when, with the help of the sword of Charlemagne, Pope Adrian I thoroughly subdued the kingdom of the Lombards in 774 A. D.

His number is Six hundred three score and six; to fulfill the final proof that Pope Adrian I was the personal Antichrist, it must be shown that the numbers of his name, when summed up by the Greek method of counting the numbers for the letters, will present the number 666. His name must be counted, not his title. The Greek method of counting was: the first eight letters of the Greek alphabet, with an obsolete letter for the number 6, counted up to 10, the following letters counted by tens to 100, an obsolete letter being used for 90; then they increased by hundreds. By this method the name Adrian counts 166, leaving the balance of his personal name to count 500; this is taking for granted that Adrian is a part of his personal name.

The proof that his name counts 666, or the remainder of it counts 500 is not forthcoming for Pope Adrian's name has not been found though earnestly sought, neither can there be found his personal history before he became Pope. Of this Pope it has been said, "Hadrian was a giant, and scholars in every tongue have been writing about him for a thousand years." Though this Adrian I is one of the most noted of the Popes of the church of Rome, yet the biographies of him begin with stereotyped phrases, all much the same. He was the son of Duke Theodalus; was of the Colonna family. He lost both his parents while very young and was trained by an uncle Theodotus, who had formerly held the title of consul and Duke and was then Primicerius of the Notaries." Or, "Having been early deprived of his father, he was entrusted by his widowed mother to the care of his uncle Theodotus, consul and duke, afterwards primicerius and "father" of the diaconate of St. Angelo."

In the history of the time of Pope Adrian I, minute details are given of the rise of the temporal power of his church; of the history of Charlemagne; of intimate history of other men and events; yet the personal history of one, whom the church of Rome considered one of its greatest Popes, is omitted. There seem many reasons why his personal history and name should have been given, but only one for not giving it, which is that the church of Rome found his name to count 666 and therefore concealed it. This does not seem an unjust or unwarranted suspicion against those men of this time of whom Gibbon writes, as previously quoted, "The Vatican and Lateran were an arsenal and manufactory, which, according to the occasion, have produced or concealed a various collection of false or genuine, of corrupt or suspicious, acts, as they tended to promote the interest of the Roman church."

The proofs that Pope Adrian I is the personal Antichrist, the "man of sin" (II Thess. 2:3) are:

He is the Pope that personified the beast when it obtained two horns, two kingdoms, as it came up out of the earth to the vision of John. He is the man who fulfills the prophecies in verses 14 and 15, for by the use of the miracles of forgeries he created the Pope of Rome into the image of the Roman Em-

peror. While the negative proof is here that it was not Pope Adrian I but the image made by him that fulfills verses 16 and 17 for they were fulfilled many years after his time. He fulfill's Daniel's prophecy of this beast, "And think to change times." Pope Adrian I was the first Pope to try to change times when in 781 A. D. he began to date his epistles and bulls not by the years of the Emperor's reign but by the years of his own advancement to the papal chair.

The fact that the personal name of the Antichrist cannot be found is in fulfillment of prophecy. As the prophecy of II Thess. 2:7-8 was spoken of the Antichrist, so also does it apply to the personal Antichrist, the man of sin, "He who now letteth (hindereth) will let (hinder) until he be taken out of the way. And then shall that Wicked be revealed."

The Antichrist was not revealed; the Pope and Mohammed could not obtain their three temporal kingdoms until the Roman Empire was taken out of the way. Neither can the personal Antichrist be revealed until the Papacy be taken out of the way. The rise of the beast with one horn, his first of three is not given; in union with the dragon he would have eight horns. It would be expected that following the account of the two-horned beast would come that of the three-horned beast, for it was to subdue three kingdoms, but that beast was described in the first beast of this chapter.

History is depended upon to give the three-horned beast its place in time. The western division of the little horn was not established in its third kingdom, the duchy of Rome, until 1453 A. D. The Pope, though sovereign in Rome for centuries, was not unopposed in that sovereignty. It was not until the year 1453 A. D. that Pope Nicholas V, by the suppression of the revolt under Stephen Porcaro, finally overcame all opposition and the Pope became absolute and undisputed sovereign in his third kingdom, that of the duchy of Rome. Then were fulfilled the prophecies of Daniel, "He shall subdue three kings," and, "before whom there were three of the first horns plucked up by the roots" (Daniel 7:8, 24). The third kingdom of the Pope was not thoroughly subdued, was not "plucked up by the roots," until 1453 A. D.

The little horn of the east and that of the west were, in the entirety of their three allotted kingdoms, both established in the same year, 1453 A. D.—the western little horn, when it subdued the duchy of Rome, the seat of the Roman Empire in the west; the eastern little horn, when it subdued the Roman Empire in the east by capturing Constantinople its capital. Thus were established the false spiritual father in Rome and the false prophet in Constantinople, in the two capitals of the Roman Empire; the false father, the Pope in Rome, supplanting the true Spiritual Father, God; the false prophet in Constantinople, supplanting the true prophet, the Messiah. "The LORD thy God will raise unto thee a Prophet . . . unto him ye shall hearken" (Deut. 18:18).

The worship of the false father typified the worship of the golden calf at Bethel; the worship of the false prophet typifying the worship of the golden calf at Dan. As the golden calves were set up at the same time, so were these idols of worship.

"And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8). A composite vision of the two horns in one; in the horn of the east the eyes and mouth of the false prophet, Mahomet; in the horn of the west the eyes and mouth of the false father, the Pope.

"And think to change times and laws" (Dan. 7:25); the Pope dating time by his episcopal years; Mohammedanism from the Hegira; both making their own laws contrary to the laws of God.

When the little horn of the west, Catholicism, was set up in 755 A. D. by the Holy Roman Empire bringing totally under its subjugation its first kingdom, the Exarchate of Ravenna, then was fulfilled the prophecy of Daniel, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan. 12:11), which being prophetic days are a thousand two hundred and ninety years as prophetic days are given to Ezekiel, "I have appointed thee each day for a year" (Ezek. 4:6). The daily sacrifice was taken away at several different times as was foretold by Dan-

iel; but to the Jews in Babylon, where they were now in captivity, such a taking away would signify the seventy years of their captivity, when they could not offer the daily sacrifice at Jerusalem.

Whether the 1290 years should be reckoned from the beginning or end of *the time that the daily sacrifice shall be taken away* is solved by the fact that the time of its beginning cannot be determined from the history of it as given in the books of the Kings and the Chronicles, but the end of it even to the very day is definitely set forth in the book of Ezra. The time of its ending is given as the first day of the seventh month of the first year of Cyrus, which was in the year 536 B. C. as shown in Ezra 1:1 and 3:6. Then counting from the end of the seventy years, 536 B. C., down to the time of Christ by subtracting 536 from the 1290 years of the prophecy, leaves 754 years of time after Christ, at which time when it had subjugated its first Kingdom, the Exarchate of Ravenna, in 755 A. D. was set up this little horn, Catholicism, which Daniel calls "the abomination that maketh desolate." This event in time being revealed, the spirit of prophecy carries Daniel on from there, "Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days" (Dan. 12:12), which being days of prophecy are years. The period of 1335 years does not begin at the same time as the period of 1290 years, mentioned just prior to it, and run concurrently with it, for it would add only forty-five years to its time of ending and would foretell a time of blessing in 800 A. D. (755 plus 45), which is a period of time in the dark ages and thus very far from one of blessedness; it therefore commences where the other leaves off, at 755, and adding to that 1335 reveals this to be a time of blessing in 2090 A. D. This can only be a prophecy of the time of the second coming of Christ.

The words of the prophecy, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," shows an expectation that a man can and will wait 1335 years; therefore it means, waiting both while living and after death. *Waiteth* here does not mean the simple act of waiting, for all must wait but all will not be blessed; there is no time in the fu-

ture when the wicked will be blessed. This can only refer to the righteous, both the living and the dead, who "wait for his Son from heaven, even Jesus" (I Thess. 1:10).

When this promise was given to Daniel, there were only three periods of time in the future at which the righteous, both the living and the dead, would be blessed at the same time, the first coming of Christ, his second coming and at the final judgment. The dead as well as the living were blessed at the first coming of Christ; "Your father Abraham rejoiced to see my day; he saw it, and was glad" (John 8:56). This was less than 600 years after the time of this prediction and therefore was not its fulfillment. This promise of blessing does not refer to the final judgment, for over two thousand years have passed since it was given and, after the coming of Christ, there must be over a thousand years more before the end comes. This leaves of the seasons of blessings only that of the second coming of Christ, which can be fulfilled in 2090 A. D., when the righteous, both living and dead shall be blessed. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:4).

This understanding of Daniel's prophecy does not contradict nor conflict in any way with any other prophecies concerning the time of the second coming of Christ. Christ said concerning the time of his coming again, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; Lest coming suddenly he finds you sleeping" (Mark 13:32-36). No one but the Father knows that day and that hour, knows the exact time; and this exactness of time is emphasized in the words, "at even, midnight, cock crowing, or in the morning." "Blessed are those servants, whom the Lord when he cometh shall find watching . . . and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants . . . the Son of man cometh at an hour when ye think not" (Luke 12:37-40). The lack of knowledge of the exact-

ness of the time is here set forth in the words, "second watch, third watch, hour."

The exact time, the day and the hour of the time of the coming of Christ, are known only to God, not even to his Son. To Daniel is it given to tell, not the hour but the approximate year of Christ's coming, which is 1335 years from the setting up of this "abomination that maketh desolate," this little horn, this Holy Roman Empire, this Roman Catholic Church. That the prophetic days of Daniel and therefore those of the Revelation, for some of the periods of days in each refer to the same events, should be counted as years, as prophetic time was given to Ezekiel; "I have appointed thee each day for a year" (Ezek. 4:6), is evidenced by the periods of weeks of the ninth chapter of Daniel.

The prophetic events, which were to take place at the conclusion of these weeks, having been fulfilled, these weeks are thus known to be weeks of years; they are weeks of seven days and each of these days is a year; therefore the other prophetic days of Daniel must be reckoned as years unless an immediate context should show to the contrary. The decree of Cyrus which went forth in the year 536 B. C. and which brought to an end in that same year the time that the daily sacrifice should be taken away and from which to count the time when the abomination that maketh desolate shall be set up (Dan. 12:11), is a decree to build the house of God in Jerusalem, as set forth in the first chapter of Ezra, and is not the same decree as that in Daniel 9:25, which is one to restore and build Jerusalem.

The abomination that maketh desolate of Daniel 12:11, which Christ prophesies shall stand in the holy place (Matt. 24:15; Mark 13:14) is not, as has been suggested, the Roman army or its standards, for when they stand in the holy place it is both too late and there is no need for those that be in Judaea to flee to the mountains; when that event occurred Jerusalem had been taken and the war was over; but, as the language of Christ shows, it was an event that was to occur at a time in the future; and these same sayings of Christ seem to show that the great tribulation that is ushered in by the standing of the

abomination in the holy place, shall be located in Judaea and can be escaped by fleeing to the mountains.

Christ makes known in the same verses in Matthew and Mark, when he says, "Whoso readeth, let him understand," that it is granted to those reading the verse in Daniel to which Christ refers (Dan. 12:11) and which tells of the abomination that maketh desolate, that they may understand its meaning and therefore know the time of its setting up which is revealed there; it necessarily follows that the next verse, which is inseparable from its predecessor, shall also be understood, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12). The understanding of this verse as revealing, not the exact but the approximate year of the second coming of Christ should not seem unthinkable in view of the prophecy and promise of Rev. 10:7, "In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets" (RV).

The approximate date of his coming seems a fact necessary to the understanding of the mystery of God in the Revelation in order that the chronological relationship between the time of his coming and the times of the downfall of the beast, of the false prophet and of Babylon may be understood; for the times concerning the beast and false prophet are also prophesied by Daniel and that of the fall of Babylon synchronized by Jeremiah with the restoration of Israel. The time of the first coming of Christ having been given to Daniel, it should not seem impossible that the approximate time of his second coming should also be revealed to him. It is intended that it should be known when the time of his coming is near, for Christ makes known events which immediately precede his coming and says, "When ye shall see all these things know that it is near, even at the doors" (Matt. 24:33); this time predicted by Daniel comes no nearer necessarily than the events given by Christ toward revealing exactly when the time is at the doors.

This also harmonizes with the vision of Rev. 14:14-16, in which Christ is seen watching over the world, having in his

hand a sharp sickle prepared to reap the earth; he knows not the day, the hour nor the watch of the night in which he shall go forth; it requires an angel coming from God to make it known unto him, but he knows the time is even at the door for he has prepared himself with his sickle to reap the harvest of the earth. It is concerning the event that occurs at the end of the last period of days given, *Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days* that the promise that follows is given to Daniel, "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." But go thy way through life till the end of thy way through life shall be; for thou shalt rest, and at the end of the thousand three hundred five and thirty days thou shalt stand in thine allotted place with those who are blessed: with those who have waited and have come to that appointed time.

The Revelation of St. John

CHAPTER XIV

1. And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

John, having been given a vision of the Antichrist, is now given a vision of the Christ.

A Lamb; the Lamb of God. Mount Sion is Jerusalem with the mount of the temple. "I have set my King upon my holy hill of Zion." (Ps. 2:6). Christ has come to the earth and gathered his saints around him.

An hundred forty and four thousand; twelve signifies the chosen, the twelve chosen disciples, the twelve chosen tribes of Israel. Twelve thousand, as in the seventh chapter, are the thousands chosen from each of the twelve tribes of Israel; the total number chosen from all Israel would be, therefore, twelve times twelve thousands, making *an hundred forty and four thousand.* Christ, the Lamb, had with him all the chosen ones of Israel. The Israel of the seventh chapter is the Israel of the Jews, while the Israel of this chapter is the Israel of Christ, in which are both Jews and Gentiles. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Here are the thousands that have been chosen by Christ; the Antichrist has not been able to take from Christ any of those he has chosen. "Those thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled" (John 17:12).

Having his Father's name written in their foreheads; instead of having on their foreheads the mark of the Antichrist as their owner, these have on their foreheads their owner's name, the Father of the Christ.

2. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

John sees Christ with his saints gathered around him on Mount Sion on the earth; he now hears voices in heaven above; they are far away; he cannot hear what the voices say but he hears the sound of them: *As the voice of many waters;* the voice of the Father and the voice of the Son are both alike for they are one and the same God, "The God of Israel . . . his voice was like a noise of many waters" (Ezek. 43:2). "The Son of man . . . his voice as the sound of many waters" (Rev. 1:13-15). This is the voice of God the Father as it is a voice from heaven; for Christ the Son is standing on mount Sion which is on the earth.

The voice of a great thunder; the voice of Israel in heaven; it is Israel in the persons of the four living creatures, "And I heard, as it were the noise of thunder, one of the four beasts saying, Come and see" (Rev. 6:1). *The voice of harpers;* the united voices of Israel and her priests in the persons of the four living creatures and four and twenty elders, "the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps" (Rev. 5:8).

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

The scene has changed. In the first scene, Christ has gone to the earth, raised his saints in the first resurrection and gathered them around him on mount Sion; in this new scene, Christ has returned to heaven bringing his saints with him, where they are now before the throne. The saints are singing a new song; it is their first song in heaven in thanksgiving for their redemption. *Before the throne, and before the four beasts, and the elders;* they are singing before those whose voices John had heard in heaven but whose words he could not then distinguish, the voice of God and the voices of Israel and her priests. These saints are singing this song before the throne, therefore they are in the temple, for the throne is in the most

holy place of the temple. As they are in the temple, the seven vials of the sixteenth chapter have been poured out, for no one could enter the temple until that had been accomplished in order to clear the temple from the smoke of God's wrath (Rev. 15:8). *No man could learn that song;* no man could learn it for he could not understand it if he did not have the experience of redemption.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

The better translation from the Greek seems to be, *These are they who among women were not defiled for they are virgins.* They are not spiritually defiled by going after strange gods; they have not been idolaters for they *follow the Lamb whithersoever he goeth;* thus they are virgins and pure in heart and as the church are the bride of the Lamb. Paul writes to the church at Corinth, "For I am jealous over you with great jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

Follow the Lamb whithersoever he goeth; "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). *Being the first fruits unto God and to the Lamb;* they are those that will be raised in the first resurrection, when Christ comes the second time, "Christ the first fruits: afterwards they that are Christ's at his coming" (I Cor. 15:23). Israel, now in heaven, was to be the first fruits unto God: "Israel was holiness unto the LORD, and the first fruits of his increase" (Jer. 2:3). It is to both "God and to the Lamb" as in this verse, that these of the resurrection at Christ's coming are to be the first fruits.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour" (Jude 24-25).

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell

on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And I saw another angel; another angel from the angel of the Lord, the Lamb of the first verse. The vision again changes here to that of a time antedating the coming of Christ which is shown again in the sixteenth verse. The Christ has been shown to John, following the vision given him of the Antichrist. Although this says another angel yet the Lamb is not included in the beginning of this new vision. This angel is the first angel of the new narrative, for the angel of verse 9 is the third. This angel is going below heaven, flying above the world, having the everlasting gospel to preach to the whole world. The gospel must be preached to the entire world before the hour of judgment comes and now the hour has come as announced by this angel. "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come" (Matt. 24:14).

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications.

The announcement of this angel, following upon the voice of the previous angel, who said *the hour of his judgment is come,* makes known where the judgment of God has fallen, upon Babylon, the great city. The name Babylon with its designation of *that great city* shows its symbolism, for Babylon the Great, in all its magnificence, had fallen centuries before this time. *Is fallen* repeated twice adds emphasis and doubles the assurance. Babylon has fallen and the reason of the judgment against her is given, *because she made all nations drink of the wine of the wrath of her fornication;* drink of the wrath of God because of her idolatries.

9. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The beast; the Antichrist. *His image;* the Pope, as the personal representative of the Antichrist. *His mark in his forehead;* the cross of the Church of Rome as the priest makes it upon his forehead. *Or in his hand;* as he makes the sign of the cross of the church upon himself; these typifying the worship of the Antichrist.

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

At the Paschal feast the Hebrews drank a cup of wine which was called the cup of blessing; the cup of wine of the blessing of God. The judgment of its fall has come upon Babylon; after its fall has been announced, the third angel goes forth giving warning of the judgment that shall come upon those who shall still follow the teachings of Babylon, for its teachings are those of the worship of the Antichrist; the judgment is, that instead of drinking the cup of God's blessing, they shall drink of the cup of God's wrath. *Which is poured without mixture into the cup of his indignation;* God's wrath will be undiluted; after the fall of Babylon, there will be no mercy mixed with it because of his indignation at their idolatries. *And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;* he shall receive the same punishmnt as will the beast and the false prophet, "These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

This Antichrist, establishing his own word, is the antagonist of Christ, who is the word of God; it is God therefore that will punish the followers of the Antichrist *in the presence of the holy angels, and in the presence of the Lamb.*

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

The language here shows that this is a symbolic fire; there is no smoke from the torment of a person, nor can a physical body burn for ever in an actual fire. This is evidently the fire of shame and remorse.

Who worship the beast and his image; the Antichrist and his image, the Pope. *And whosoever receiveth the mark of his name;* receives upon himself and in his heart the sign of the cross of the church of Rome which is the mark of the name of the Antichrist.

> *12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*

Here is the outcome of the patience of the saints. The angel has just shown to John the place of torment of those who have worshipped the Antichrist after the fall of Babylon, and who have been punished at the time of the coming of Christ, *in the presence of the holy angels, and in the presence of the Lamb.* The vision is shown to John as their punishment is continuing after Christ's return to heaven; as the smoke of their torment is ascending up for ever and ever.

The angel now directs John's attention to the contrasting vision, the place of blessing of the saints who live and die after the return of Christ to heaven, *here are they that keep the commandments of God, and the faith of Jesus.*

> *13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

The angel has shown to John the vision of the saints who have died and the place in which they are, and now the Holy Spirit in this voice from heaven tells him to write down this promise concerning them, *Blessed are the dead which die in the Lord. From henceforth;* Christ will raise up other saints on earth to himself during the millennium which follows his coming (Rev. 20:9) and this promise is made concerning them.

Yea, saith the Spirit; the saints who have lived on the earth after Christ's coming and his return to heaven and have departed from life, are now in the care of the Holy Spirit, and it is

he who makes these promises. *Their works do follow them;* for the saints of the first resurrection will sit on thrones in heaven, judging those living on the earth (Matt. 19:28; I Cor. 6:2); a record in books is made of their works (Mal. 3:16; Rev. 20:12; Dan. 7:10); by this record their works do follow them, for at the final judgment "the books were opened . . . and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:4-12).

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

A white cloud; white the symbol of righteousness; a white cloud of righteousness. *One sat like unto the Son of man;* he is like unto, and the golden crown shows him to be the Son of man, for it is the crown of his father David, which he wore as he went forth on the white horse in Rev. 6:2. *In his hands a sharp sickle;* this vision of Christ watching over the world with a sickle in his hand, ready to reap the earth, comes after the announcement of the fall of Babylon, and indicates that its fall has called him forth; though he knows not the day nor the hour for the time of reaping (Mark 13:32), yet the fall of Babylon tells him the time is near.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

The angel came from the temple with a message direct from God to the Son that the time had come to reap; the time for him to go forth a second time and bring his saints back with him from the earth. It was necessary for God to tell the Son that this time had come, for even the Son knew not the day and hour of this time, though he knew it was near and so had prepared himself with his sickle. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

The harvest of the earth is ripe; "And he said, So is the kingdom of God, as if a man should cast seed into the ground . . . and the seed should spring up and grow . . . when the fruit is

brought forth, immediately he putteth in the sickle, because the harvest is come (Mark 4:26-29).

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Christ, at his second advent, reaps the earth, taking back to heaven with him his saints of the first resurrection.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Christ, having returned with the saints from the earth, is now in the temple in heaven, and sends forth this angel.

18. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Christ now comes out from the altar of incense where, as mediator, he sends in the smoke of the incense, the prayers of the saints, up to God. *Which had power over fire;* "I am come to send fire on the earth" (Luke 12:49).

Thrust in thy sharp sickle and gather; it is Christ who cries with a loud voice to this angel and sends him forth to again reap the earth for this is the harvest at the end of the world. "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:39-42).

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

The wheat harvest came first and the wheat has gotten ripe and Christ has gathered it; the time has come for the last harvest, that of the grapes. *Gathered the vine of the earth;* not the vine of Christ which bears fruit for the kingdom of God; "I am the true vine" (John 15:1). *The great winepress of the wrath*

of God; the winepress of his punishment. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great" (Joel 3:13).

> *20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

The State of the Church of Rome was without the city. It was without the city that Paul was slain.

Blood came out of the winepress, even unto the horse bridles; "Which is a strong hyperbolic way of speaking to express vast slaughter and effusion of blood; a way of speaking not unknown to the Jews, for the Jerusalem Talmud describing the woeful slaughters, which the Roman Emperor Adrian made of the Jews at the destruction of the city of Bittar, saith, that 'the horses waded in blood up to the nostrils' " (Newton).

By the space of a thousand six hundred furlongs; "The stage where this bloody tragedy is acted, is without the city, by the space of a thousand and six hundred furlongs, which, as Mr. Mede ingeniously observes, is the measure of *stato dello chiesa,* or the state of the Roman Church, or St. Peter's Patrimony, which, marching from the walls of Rome unto the river Po, and the marches of Verona, contain the space of 200 Italian miles, which makes exactly 1600 furlongs" (Newton). This understanding of the symbolic language is in accordance with the prophecy of Jer. 51:49, "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth."

The Revelation of St. John

CHAPTER XV

1. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

This is a vision antedating, as its language shows, and preparing for the second coming of Christ; it precedes the first verse of the previous chapter. The number seven signifies completeness, as in the seven days of the creation and in the seven days of the week; these seven angels have all the last plagues; they are the last plagues God is going to pour out upon the world; in them God completes the outpouring of his wrath upon the world because of its wickedness.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

This sea of glass is the floor of heaven that upholds the throne; "The firmament . . . was as the colour of the terrible crystal . . . and above the firmament . . . was the likeness of a throne" (Ezek. 1:22-26). It is like the street of the new Jerusalem; "And the street of the city was pure gold, as it were transparent glass" (Rev. 21:21). This is not the street of the new Jerusalem, for there is a temple here while that city has none (Rev. 21:22). The gold of this sea is so pure the reflection from it makes it seem transparent, and so brilliant it seems to be on fire. *And them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name;* this scene is of a time after the first advent of Christ for the events in this book from the end of the third chapter are *things which must be hereafter.* This is before the second advent of Christ, as the eighth verse of this chapter reveals, for no man was as yet able to enter the temple in heaven. Therefore, *them that had gotten the victory* are the

saints of Israel only. Israel, as noted under Rev. 4:8, was taken to heaven by Christ when he ascended after his resurrection. All the saints, even including the disciples, who died after the ascension of Christ, had to wait until Christ came to take them unto himself, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (John 13:36).

These saints had gone to heaven with Christ at his resurrection and ascension; the image of the beast in the person of the Pope was not set up until after 774 A. D. by Pope Adrian I; therefore the saying that these saints have gotten the victory over the image of the beast shows this to be symbolic language. As Satan is wrapped up in the beast, the Antichrist, these saints, having gotten the victory over Satan, have gotten the victory over everything pertaining to Satan: Over the Antichrist, whose worship is typified by the worship of his image, and with having his mark and the number of his name.

Stand on the sea of glass; stand on the pavement of heaven. *Having the harps of God;* these are the same saints as are represented in "the four beasts and four and twenty elders" who "fell down before the Lamb, having every one of them harps" in Rev. 5:8.

> *3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

Moses as the servant of God taught them the praise of God which they are now singing. It is not the song of Moses which he sang after their deliverance from Egypt, as recorded in the fifteenth chapter of Exodus; nor is it a new song of the redeemed, as shall be that of the saints of the first resurrection in Rev. 14:3. It is the old song of praise to God which Moses taught them while he led them, and still taught them in the books of Moses after he had departed from them.

And the song of the Lamb; the Lamb taught them daily the same song in the temple; he, being typified in the sacrifice of the lamb, taught them praise to God, that God had given his Son, the Lamb of God, to take away their sins. They praise God for

his works and praise the justice and uprightness of the ways of their King: God, the King of saints.

> *4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.*

They themselves have praised God; now they are urging others to glorify him. They give the reasons, *for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.* As shown in the Greek, these are three reasons why others should fear the Lord and glorify his name; because *thou only art holy,* therefore the only one that deserves worship; because *all nations shall come and worship before thee,* then why should any one refrain from doing so; because *thy judgments are made manifest,* the righteousness of thy acts are made manifest and therefore should be praised. In the third verse of this chapter Israel is herself praising God. In this fourth verse she is urging others to do so. This was the office of Israel, which was a kingdom of priests unto God, to praise God themselves and to teach others to glorify him. Of Israel, in the figure of the four living creatures in chapter 4 it is said, "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

> *5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:*

Behold; expressing John's wonder at his first vision of the temple as open; for this antedates his vision of the open temple of Rev. 11:19. The temple contained the testimony in which God had testified that he would bring judgment upon the world for its wickedness and it was now open that these judgments should be executed. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

The seven angels came from the immediate presence of God, having the seven plagues; the number seven denoting all, the angels had all the plagues of God, *all my fierce anger,* as in the quotation above. *Clothed in pure and white linen;* "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8). *Girded with golden girdles;* "I will clothe him with thy robe, and strengthen him with thy girdle" (Isaiah 22:21); as Christ was girded in Rev. 1:13.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

One of the four living creatures, who with the four and twenty elders represent Israel, and who are the saints *who have gotten the victory* in verse 2. These four living creatures represent the four divisions of Israel; each division under one of the four principal tribes and represented by its standard. The four divisions were: Judah, with its standard, the lion; Ephraim, with its standard, the ox or calf; Reuben, with its standard, a man; Dan, with its standard, a flying eagle. Here Christ, as "the Lion of the tribe of Judah," takes the place of the living creature representing Judah, and gives to the seven angels the seven golden vials full of the wrath of God. *God, who liveth for ever and ever;* God, living for ever, has not forgotten the decrees he has made in past ages, that this punishment should come upon the world for its sins.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

"In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils" (II Sam. 22:7-9).

The temple was filled with the smoke from his nostrils, brought forth by his wrath. When the vials of the wrath of God are emptied and fulfilled, then the temple will be cleared from the smoke of the wrath of God; then men can enter into the temple; they cannot enter sooner even though the doors are open.

It was Christ, as the Lion of the tribe of Judah, who gave these vials of wrath to the angels; thus it is Christ who will have cleared the smoke from the temple, and, in that way, will have finished preparing the place for his disciples as he had promised them, "I go to prepare a place for you . . . I will come again, and receive you unto myself" (John 14:2-3). When all the wrath of God has been poured out, the temple in heaven will be ready to receive his disciples and the saints of the first resurrection. In Rev. 6:9-11 their souls are shown as resting under the altar but not yet in the temple. The next chapter reveals that the first vial of wrath was poured out in 1914; after its outpouring, the nations were gathered and the kingdoms assembled, as in the prophecy from Zeph. 3:8, which was quoted above, and as they shall be later at the battle of Armageddon.

The Revelation of St. John

CHAPTER XVI

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

The voice from the temple was the voice of God.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

A sore means one sore; as one sore can only fall upon one man and not upon men, the language is symbolic and signifies a sore of the mind instead of the body. *Upon the men;* Not upon all the men. This one sore was the assassination of the Archduke Francis Ferdinand of Austria in 1914. His assassination was a noisome and grievous sore upon his relatives and those most affected by his death. *Which had the mark of the beast, and upon them which worshipped his image;* members of the Roman Catholic Church. The relatives and intimates of the Archduke were worshippers of the Church of Rome.

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

It became blood as of a dead man (RV); the sea to become blood as of a dead man must have in it the blood of a dead man, which necessarily was poured out before his heart stopped beating; thus the language shows deaths by violence in the sea; also it signifies the immense amount of blood poured into it; thus indicating the enormous number of men slain in it during the World War.

And every living soul died in the sea; a living soul can be only the soul of a living man. Men do not live in the sea but

in ships on the sea. For every man of those living in a ship, to pour out his blood into and die in the sea, shows their death by violence in which they are cast into the sea. This visualizes a submarine destroying a great ship with her human freight; the sea becomes red with their blood, and all of them die in the sea, for no mercy is shown.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Thus is signified the enormous amount of blood poured into the rivers and their sources, along which the battles of the World War were fought. Most of the battles were called by the name of a river.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

The angel of the waters; the angel who poured out his vial upon the waters. *Thou art righteous;* the Greek word, translated here as righteous, has the meaning of being just or observing justice.

O Lord, which art, and wast, and shalt be; God, knowing the present, the past and the future deeds of men, places their deeds on one side of the scales and balances them with his judgments on the other; thus he observes justice. *Because thou hast judged thus;* the angel declares his justice and gives the reasons why they are just:

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

In Belgium and Flanders and along the rivers of France, in these same regions, the Roman Catholic Church had waged her wars against those she called heretics. Centuries ago Holland had resisted the grasp of the Church of Rome and with determination had overcome her. The war did not go into the territory of Holland. *Thou hast given them blood to drink;* thou hast poured out the blood of the World War into their water supply: these rivers and their sources, in judgment for the blood of the saints and prophets which had been slain there, for they are deserving of this retribution.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The Greek word for this altar shows it to be the altar of sacrifice. And I heard another voice out of the altar of sacrifice, *Even so, Lord God Almighty, true and righteous are thy judgments.* The altar of sacrifice confirms what the angel of the waters has said. The altar of sacrifice, on which the Church of Rome had slain the saints and prophets, cannot refrain from joining with the angel in proclaiming the righteousness of this judgment.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

The symbolism is shown by the fact that the sun sends down heat but not fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

The symbolism is also shown by the fact that men can protect themselves from the rays of the sun and that the heat from them is not the cause of blasphemy. This is symbolic of the passions and recriminations which were loosed at the close of the World War, with the blasphemy of some, not all, men against the righteousness of God that he should permit such a war to come upon the earth; instead of realizing that God's judgment was true and righteous, and being led by it to repentance, they blasphemed God and did not give him glory nor repent for their sins.

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

The word *beast* is used for both the Antichrist and for Catholicism. Catholicism typifies the Antichrist and therefore the same word is used for them both, just as the name of Ephraim signifies the names of both Ephraim and Dan, or the ten tribes. The context shows whether the word beast means the Antichrist or Catholicism alone; when the word beast is used alone, it signifies the Antichrist; Catholicism only is meant

when the trinity of the Antichrist is mentioned: The dragon, the beast and the false prophet; or when the beast and the false prophet are mentioned together, for they are the two members of this trinity: Satan, Catholicism, Mohammedanism.

Here under this fifth vial the word beast signifies the Antichrist, and as this vial is poured out upon the seat of the beast, it is poured out upon Rome and Constantinople, the seats of the beast and of the false prophet, the visible seats of the Antichrist. Following the World War, this fifth vial was poured out upon Rome, causing there such darkness that the darkness called forth a temporary Dictator. It was poured upon Constantinople, bringing upon it the darkness that preceded the downfall of the Caliph. *And his kingdom was full of darkness;* from the seat of the beast, the darkness spreads all over his kingdom; thus it spreads all over the world, for Satan is the prince of this world (John 12:31). The kingdom of the Antichrist becoming full of darkness is fulfilled in the depression which has come upon all the world. This vial is not poured out upon the kingdom of God, but the members of his kingdom suffer from the evil deeds of others, as the wheat suffers from the tares in the parable of Christ in Matt. 13:24-30. The Christian countries have suffered the least, but the vial has been poured out upon the evil in them, "For all have sinned and come short of the glory of God" (Rom. 3:23). "Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts" (Jer. 25:29).

This vial is poured out upon the evil of the world in fulfilling the prophecy, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold" (Dan. 2:44-45). The fourth kingdom of the second chapter of Daniel, which was the Roman Empire, was represented by the legs and feet of the great image as it was seen by Nebuchadnezzar in his dream, "Thou O King, sawest, and beheld a great image . . . his legs of

iron, and his feet part of iron and part of clay. Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces" (Dan. 2:31-34).

This great image stood with one foot in Rome, the other in Constantinople, the two capitals of the Roman Empire, for in this chapter the empire is shown as it is divided. These two feet are represented by Catholicism and Mohammedanism, the beast and the false prophet. This stone cut from the mountain without hands, coming from the way of the east, as comes the glory of God (Ezek. 43:2), manifested itself in 1922 when it fell on the eastern foot of the great image and caused the downfall of the Caliph, the supreme head of Mohammedanism, after Mohammedanism had passed its given existence of 1260 years (Rev. 13:5—42 months, 1260 days, 1260 years), from his setting up in 662 A. D. by totally subduing Arabia, the first of his three allotted kingdoms. This stone still moving from the east will later fall upon the western foot of this great image at the end of its prophesied existence of 1260 years. And as this stone was to break in pieces and consume all kingdoms, so can its effects be seen in the great governmental changes that have been taking place in recent years.

And they gnawed their tongues for pain; signifying the lack of patience and self restraint of those of the kingdom of the Antichrist under the misfortunes brought upon them.

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The men of the kingdom of the prince of this world, blasphemed the God of heaven, blaming him for all the misfortunes their evil deeds had brought upon themselves. Their pains and sores were those of the emotions as shown in a similar passage in Isaiah 1:4-7. Their evil deeds had brought upon them these punishments of God, yet his chastisements did not accomplish their repentance.

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

As this river Euphrates was used to typify the king of Assyria and his power, "Forasmuch as this people refuseth the waters of Shiloah that go softly . . . now therefore the Lord bringeth up upon them the waters of the river (the Euphrates), strong and many, even the king of Assyria, and all his glory" (Isaiah 8:6-7), so is this river Euphrates evidently used here to typify the evil spiritual waters of Mohammedanism, for it was the binding place of the four Mohammedanism angels who, when loosed from the region of the river, still remained Mohammedans and established the Mohammedan Ottoman Empire (Rev. 9:14-15).

The vial of the fifth angel brought the darkness that caused the downfall of the Caliph. This sixth vial brings the drying up of his religion and this has been evidenced by the repudiation of tenets of Mohammedanism by the officials of Turkey and of Persia. This great river Euphrates shall later also be literally dried up, "With his mighty wind shall he shake his hand over the river (the Euphrates), and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like it was to Israel in the day that he came up out of the land of Egypt" (Isaiah 11:15-16).

That the way of the kings of the east might be prepared; across the river Euphrates runs the highway from the east to the promised land; Abraham came this way when, being called, by faith "he went out, not knowing whither he went" (Heb. 11:8); along this highway passed the wise men from the east as they went to worship him born King of the Jews. In this quotation from Isaiah it says, "there shall be an highway for the remnant of his people," while, in this verse it is expressed by *the way of the kings of the east.*

The remnant of his people and *the kings of the east* are thus synonymous terms, which is explained by Rev. 1:6, "hath made us kings and priests unto God and his Father," they are the people of God and therefore are they kings. The way of the kings of the east, the remnant of the people of God, that are left in the land of Assyria, must be prepared, for they will go to worship God at Jerusalem, "They shall come which were ready to perish

in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isaiah 27:13). So, under this sixth vial, the drying up of Mohammedanism prepares a way for the people of the east to turn to the worship of God.

In the prophecies, as previously given, both little horns had allotted to them the same number of years for existence in power. The false prophet has reached his allotted years and has fallen, but the allotted time of 1260 years of existence in power for the false father, the Pope, will not expire until about 2015 A.D., when, as it was with the false prophet, his dominion shall be taken from him. Though the false prophet has fallen and the false father shall also fall, yet their deceitful work shall continue until the coming of Christ, as it is revealed in the verses that follow.

> *13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

Frogs; slimy and unclean, akin to the serpent and the dragon; typical of deceit; one starts to pick up what he thinks to be a clod or a stone but finds it a frog; the frog has, like the beast, *a mouth speaking great things;* one hears the voice of a great animal but, if he can follow the sound, will find it only a bullfrog; the chorus of a multitude proves to be only a few tree toads. Like the frogs in the plagues of Egypt these are, "frogs, which destroyed them" (Ps. 78:45); they are frogs which, by deceit, brought on their spiritual destruction. *Out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;* out of the mouths of this trinity of evil, the false holy spirit, the false father and the false messiah.

> *14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

Though the false prophet has fallen, and the false father will fall (in about 2015 A. D. before the coming of Christ in about the year 2090 A. D.), yet their evil work will go on through these spirits of devils, which have come out of their mouths.

Working miracles; "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:9-12).

Miracles; the miracle of a co-partner of Satan bestowing a blessing from God; of a man endowing a portion of an earthly body, a relic, with powers which he himself does not possess; of one man forgiving another man for his sins against God; of a mortal man placing and keeping a soul in purgatory or releasing it from there; the miracle of a revelation from heaven to a false prophet: the miracle of the Koran. *To gather them;* by deceiving them with these *lying wonders. To the battle of that great day of God Almighty;* the battle to which Christ shall come at his second advent (Rev. 19:11-16).

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Christ will come to this battle at an hour which will be as unexpected as is the hour in which the thief comes; "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:43-44).

Blessed is he that watcheth, and keepeth his garments; watch lest the Antichrist shall take his garments of salvation; "He hath clothed me with the garments of salvation" (Isaiah 61:10). *Lest he walk naked, and they see his shame;* at Christ's second coming only a garment of salvation will clothe a man at that time; if he does not have one he will walk naked, and they will see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

It is God that gathers them together; "For I will gather all nations against Jerusalem to battle" (Zech. 14:2).

Armageddon; the place in the Hebrew tongue was called Armageddon. In the English tongue it can be translated and called the Mount of Cleaving. Harmageddon, the mount of cleaving, is the Mount of Olives; for that is the mountain that shall cleave in the time of the coming of Christ; "and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4).

17. And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

The number seven signifying completeness, this seventh vial completes the outpouring of the wrath of God upon the whole dominion of Satan, which is this world and all things pertaining to it, for Satan is the "prince of this world" (John 12:31). The first vial was poured out upon the earth; then followed the vials poured out upon the other provinces of Satan: The sea, the rivers and fountains of waters (their sources), the sun which gives light to his world; the seat of his co-partner, the Antichrist, in which is included the beast and the false prophet; upon Mohammedanism, symbolized by the great river Euphrates; and lastly upon that which was his own peculiar province: the air. The great voice from the throne is the voice of God. The entire vial is poured out at once so *It is done;* the effects of its outpouring and the narration of them follow.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

These voices, and thunders, and lightnings manifest the presence of God as they reveal it in Rev. 4:5, and the earthquake joined with them shows God's immediate presence in the great shaking that ensues, as the earthquakes revealed his presence on Mount Sinai in Exodus 19:16-18. The Greek word translated

earthquake means shaking. The seventh vial poured out upon Satan's personal province of the air, brings more shaking than had ever occurred before since men were upon the earth, for in the shaking are all the great events which happen from the effects of its outpouring. These events are only indicated here by giving the first event under this vial and what the last event shall be.

> *19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

The great city is Rome; Jerusalem is the holy city. *Was divided into three parts;* this in the Greek is literally, became into three parts. This is the event marking the beginning of this vial. There is no suggestion of violence in the making of this division. In 1925 the temporary Dictator of Italy, who had been called forth by the darkness brought on by the outpouring of the fifth vial, became a permanent Dictator: a Dictator for life; but the final division of the city into three parts was not made until 1929 when, under the Lateran treaty, the Pope was given an increased part of the city, or a part of the city for the State of Rome had been without the city. Thus the great city was divided into three parts, under three rulers, each of whom rule during the time of his life: King—Dictator—Pope.

This being unmistakably the fulfillment of this prophecy of the great city becoming into three parts, with which this seventh vial begins, the correctness of the understanding of the events given, as fulfilling the preceding vials, is confirmed by it; and this correctness is also confirmed by the greatness of those events, by their fulfillment of the words of the prophecy and by the exact sequence in which they follow the succession of the vials.

And the cities of the nations fell; this seems to signify the falling away of the cities of Spain, Mexico and other countries from their submission to the great city as it represents the Church of Rome; the word *fell* here seems to have the same significance as it has in Rev. 9:1, where it is used of the star falling from heaven.

And great Babylon came in remembrance before God; here commences the closing events of the seventh vial; great Babylon who, in prophetic vision, still holds in captivity the ten lost tribes of the house of Israel, is symbolized by the great cities Rome and Constantinople, who hold, in captivity to sin, people who should be people of the Israel of God.

To give unto her the cup of the wine of the fierceness of his wrath; having taken this cup out of the hand of Israel, "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over" (Isaiah 51:22-23). The judgments upon Babylon marking the end of this seventh vial, all the events preceding it to the division of the city unto three parts with which it begins, are included in this great shaking.

20. And every island fled away, and the mountains were not found.

Here is the shaking of the earth in an earthquake in which the islands are removed and the mountains disappear.

21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The words *every stone* are not in the Greek; there were stones as heavy as a talent. The weight of some of the stones, of about the weight of a talent, over a hundred pounds, show this to be a hail of stones thrown up by a volcano. Instead of submission to this plague, as being brought upon them by the judgment of God, men, not all men, curse God because of it. In this earthquake and volcanic hail which comes upon Babylon, God remembers her in his wrath.

This is the same earthquake and hail as that in Rev. 11:19 with which is ended the history there of the false prophet, for there it falls on his seat of Constantinople which is included in

this mystic Babylon whose history here ends in the same way. In Rev. 11:19 it is shown that Christ comes before the earthquake and hail; here it is revealed that he does not return to heaven, taking his saints into the temple until after they have occurred, for they are the closing events of the seventh vial, and no man could enter the temple until all the vials were fulfilled (Rev. 15:19). Though, as revealed in chapters 14 and 18, Babylon falls and burns before the coming of Christ, yet after his coming this final judgment is brought upon her, that Babylon should sink in an earthquake accompanied with volcanic hail, as a great stone sinks in the sea (Rev. 18:21), and her smoke like that from a volcano shall rise up for ever and ever (Rev. 19:3).

The Revelation of St. John

CHAPTER XVII

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

The angels that poured out the vials understood and could explain the judgments brought by them. The judgment shown in this chapter is an effect of the seventh vial. *Come hither;* to go with me, as in verse 3. *The judgment;* the reason of the condemnation as revealed in the verses following. *Great whore;* great idolater. *That sitteth upon many waters;* depends upon multitudes of people and is supported by them (verse 15).

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

These are kings of the earth and not those of the kingdom of Jesus Christ (Rev. 1:9). *Fornication;* idolatry in the worship of other things and persons instead of worshiping God alone. *The inhabitants of the earth;* in contrast to those of the kingdom of Christ. *Drunk with the wine of her fornication;* because of joining in her idolatries; "Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad" (Jer. 51:7).

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

In the spirit; the vision is so realistic that to John he seems to depart from his own body. *Into the wilderness;* a spiritual vision of a wilderness; the wilderness is the place of punishment of sinful Israel, and this wilderness is the place of punishment

of the ten tribes of the house of Israel, who never returned to their land, but are still in captivity to sin in Babylon.

A woman; this woman is the antithesis to the woman Israel of the twelfth chapter; she is not in the land of Israel but outside in the wilderness. She is the false "Mother Church," the religion of Rome, which typifies the religions of both Rome and Constantinople and that of the other worshippers of the Antichrist.

Scarlet coloured; scarlet, typical of sin; "though your sins be as scarlet . . . though they be red like crimson" (Isa. 1:18). *Beast, full of names of blasphemy;* full of the names of the nations united with the beast on account of their blasphemy. Complete blasphemy as in Rev. 13:1.

Having seven heads; symbolizing the seven hills as in verse 9, and the heads of the seven kings of verse 10. *And ten horns;* horns are symbolical for kingdoms; these symbolize the ten lost tribes of the house of Israel; and likewise the ten kingdoms composing the Roman Empire and thus of the world, for the territory of that empire was called the world, and these both typify the kingdom of the Antichrist.

> *4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:*

The false "mother church" was arrayed in the colors of her church and decked in the gold and precious jewels with which the Church of Rome adorns her worship. *A golden cup in her hand;* her golden chalice. *Full of abominations and filthiness of her fornication;* the wine in her chalice representing her worship of saints and graven images, and the abomination of her words and deeds antagonistic to the words of God.

> *5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

Mystery; showing the name on her forehead is symbolic. *Babylon, the great;* symbolic name for the great city Rome, as it typifies Rome and Constantinople. *The mother of harlots;*

the false mother church bringing forth and training idolaters. *And abominations of the earth;* she, being the "abomination that maketh desolate" of Dan. 12:11, her offspring, necessarily, would be abominations.

> *6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

The woman was drunken with the blood of the saints, whom the Church of Rome condemned as heretics and killed in its city; "and drink blood till ye be drunken" (Ezek. 39:19). *With the blood of the martyrs of Jesus;* Rome drunken with the blood of Paul, of Peter and countless followers of Jesus. *I wondered with great admiration;* Revised version, *I wondered with a great wonder.*

> *7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.*

John will now be told what these mysterious symbols represent.

> *8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

The beast that thou sawest was; existed in a time that is past; this is the beast on which the woman sits and is the great red dragon of Rev. 12:3, and is Satan (Rev. 20:2).

And is not; does not now exist on the earth; this explanation of the mystery of the beast is given as of a time after the judgment upon Babylon is executed, and after the coming of Christ, for at Christ's coming Satan is bound and cast into the bottomless pit (Rev. 20:2-3), so after that time Satan *is not,* for he has disappeared from the earth.

And shall ascend out of the bottomless pit; after Satan is bound for a thousand years he is to be loosed and he ascends from the pit (Rev. 20:3). *And go into perdition;* after being

loosed for a season (Rev. 20:3), he is cast into the lake of fire and brimstone (Rev. 20:10).

They that dwell on the earth; in contrast to those of the kingdom of God. *Whose names were not written in the book of life from the foundation of the world;* because of the foreknowledge of God of what their works shall be. *Shall wonder . . . when they behold the beast;* "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof" (Isaiah 14:16-17).

They that have served Satan shall wonder when they behold a true vision of him. *Is not, and yet is;* does not exist on the earth, but still exists, though bound in the bottomless pit.

> *9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.*

Wisdom must be used in understanding what is to follow. *The seven heads are seven mountains;* the word translated *mountain* can equally well be called *hill,* as in Matt. 5:14, where the same word is translated *hill.*

On which the woman sitteth; the woman is the great city Babylon as in verses 5 and 18; Babylon is a composite city of both Rome and Constantinople; both of these cities have been said to sit on seven hills; they are both typified by Rome, for the woman is shown in verse 4 as clothed in the garments of Rome, and Rome for twenty centuries has been designated as the city that sits on seven hills.

> *10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*

And there are seven kings; the Greek text reads, *and are seven kings.* The seven heads also symbolize these seven kings; the kings are Dan, Ephraim, and the kings of the four empires as given in the seventh chapter of Daniel, Babylonian, Media-Persian, Macedonian and Roman, these making six, and the seventh is Satan when he comes as a king, when he is loosed for a season at the end of the thousand years during which he is bound.

Five are fallen; Dan, Ephraim, and the Babylonian, Media-Persian and Macedonian kings; Satan is not counted with them for he is not yet a king though he has a crown, for he is the "prince of this world" (John 14:30). *And one is;* the woman is left sitting on this one head which is the head of the Roman Empire as revived in the Holy Roman Empire. This empire is shown in the second chapter of Daniel as being divided and thus this head divides into the two capitals of the empire, Rome and Constantinople; thus this woman is sitting on these two heads, shown here in this composite vision as one head. This Holy Roman Empire still exists after the coming of Christ and after the judgments sits, "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end" (Dan. 7:26).

And the other is not yet come: Satan when he comes at the end of the thousand years will then be a king. *And when he cometh, he must continue a short space,* "And after that he must be loosed a little season" (Rev. 20:3).

> *11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*

Satan will be the seventh when he comes as a king; in union with the other six as the Antichrist, he is also the eighth, for he not only has his own existence but also exists in all the others. *And goeth into perdition:* "And the devil that deceived them was cast into the lake of fire and brimstone" (Rev. 20:10).

> *12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

These are the ten kings of the ten lost tribes of the house of Israel. The beast is not in existence on the earth after the coming of Christ for he is then bound and cast into the bottomless pit (Rev. 20:2-3); therefore the beast is shown to John as it existed before that time and its history given likewise. These ten kings have been deprived of their own kingdoms by being carried to Babylon, where they still remain and thus *have received no kingdom as yet.*

But it shall be in the days and in the time of the fall of this great Babylon that they shall seek their kingdom; "The word that the Lord spake against Babylon . . . Babylon is taken . . . In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the LORD their God. They shall ask the way to Zion with their faces thitherward" (Jer. 50:1-5). *But receive power as kings one hour with the beast;* one hour signifies simultaneously, at the same hour or time. Just as the little horn of Daniel was set up when it gained its first kingdom, in the east, Arabia; in the west, Ravenna; so was the Antichrist set up when Satan gained his first kingdom by subduing Adam in the garden of Eden. As the little horns were not fully established until they had gained their three temporal kingdoms, so was the Antichrist not fully established until it had gained its three kingdoms which were those of Satan, Dan and Ephraim. Thus the ten tribes, under Ephraim and Dan, received power as evil kings simultaneously with the establishment of the Antichrist; they also lose it at the same time in the overthrow of the Antichrist, when he is overcome by Christ at Armageddon, "the battle of that great day of God Almighty" (Rev. 16:14-16). Thus simultaneously or in *one hour* with the rise and fall of the Antichrist they receive and lose their power as evil kings.

> *13. These have one mind, and shall give their power and strength unto the beast.*

They are united in one blasphemous mind and assist Satan with all their power and strength in their union with him in the Antichrist.

> *14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

The ten tribes, typifying the kingdom of the Antichrist and united with him, shall make war against the Christ. These ten horns or tribes making war with the Lamb, who overcomes them while he is accompanied by the saints, the called, and chos-

en, and faithful, makes clear that this refers to the time of Christ's second coming, at which time he fights the battle of Armageddon (Rev. 19:11-16).

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

These are the waters that are spoken of in verse 1. The whore is the idolater, the false "mother church" making and bowing down to graven images contrary to the command of God (Ex. 20:4-5). *Peoples, and multitudes, and nations and tongues;* the "Mother Church" is supported by and rests upon, multitudes of people of all nations and languages.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire.

The ten tribes of apostate Israel typify all the kingdoms of the Antichrist; the time will come when these Kingdoms shall hate the "Mother Church" *And shall make her desolate and naked;* by falling away from her and dethroning her religion, as did England in the days of King Henry VIII; Germany which was part of the Holy Empire; France and others; and recently Mexico and Spain. *And shall eat her flesh;* as by the attacks upon her priests in Spain. *And burn her with fire;* as in the burning of the Catholic institutions of Spain, and as she will be burnt as revealed in the eighteenth chapter.

17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

This manifests the overruling providence of God even over these evil nations; they have chosen to serve the beast instead of serving God; therefore they shall serve the beast until they have done everything the word of God prophesies that they shall do.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

That great city is the expression used when Rome is designated and which in verse 9 is shown as the city that sits on seven hills, which has been the designation of Rome through the centuries, and which in turn typifies both Rome and Constantinople. *Which reigneth over the kings of the earth;* Papal Rome; for Papal Rome reigns over the kings of the earth, while civil Rome does not, nor can any other city be said to do so. And Papal Rome typifies the Antichrist in which is Satan, Catholicism and Mohammedanism.

The Revelation of St. John

CHAPTER XVIII

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

This is another angel from the seven angels, One of whom has been speaking to John. This is Christ coming down from heaven in the glory of his Father; "For the Son of man shall come in the glory of his Father" (Matt. 16:27), and it is Christ who has power and great glory; "The Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). His glory here is shown as lighting the earth as does the glory of God; "And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory" (Ezek. 43:2).

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

The prophet Isaiah draws a parallel between ancient Babylon and the cities of Sodom and Gomorrah; "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isaiah 13:19); evidently this same parallel also applies to this Babylon of the Revelation. As the angel of the Lord appeared to Abraham and announced the destruction of Sodom in the eighteenth chapter of Genesis, so does the angel of the Lord appear here and announce the destruction of Babylon. As in the prophecy against Sodom, there is little indication of the simultaneous destruction of Gomorrah, so in this destruction of Babylon, which is composed of Rome and Constantinople, in describing the city Babylon there is the description of Rome but slight reference to Constantinople.

The prophets Isaiah and Jeremiah, looking into the future, saw both ancient Babylon and the Babylon of the Revelation as lying in ruins and in desolation and strikingly emphasized the inevitable fulfillment of their prophecy by proclaiming them as having already fallen; so here before the event does the angel of the Lord make the same announcement, thus confirming their prophecies. Isaiah: "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." Jeremiah: "Babylon is suddenly fallen and destroyed" "And is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird": "And Babylon shall become heaps, a dwelling place of dragons" (Jer. 51:37).

"Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein" (Jer. 50:39). "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged" (Isa. 13:20-22).

> *3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*

For all nations have joined with her in her idolatry and have partaken of God's wrath because of it. "Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad" (Jer. 51:7).

And the kings of the earth . . . and the merchants of the earth; These kings and merchants are evil for they are of the earth; "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly" (I Cor. 15:48). *The kings of the earth have committed forni-*

cation with her; the evil kings have joined in her idolatries. *And the merchants of the earth are waxed rich through the abundance of her delicacies;* her abundant use of luxuries has brought wealth to her merchants.

> *4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

The voice of God speaking to his people and warning them before the disasters occur. "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD'S vengeance; he will render unto her a recompense" (Jer. 51:6). "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD" (Jer. 51:45). The call is for the deliverance of the soul from her sins; and the deliverance of the body from the calamities that are to befall her.

> *5. For her sins have reached unto heaven, and God hath remembered her iniquities.*

She has piled sin upon sin until they have reached unto heaven and thus brought her iniquities to the remembrance of God. "For her judgment reacheth unto heaven, and is lifted up even to the skies" (Jer. 51:9).

> *6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.*

God calls upon his people to take vengeance upon her. She shall receive the same punishment that was proclaimed against Israel; "I will recompense their iniquity and their sin double" (Jer. 16:18), and which was fulfilled, "Speak ye comfortably to Jerusalem . . . that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins" (Isa. 40:2).

In the cup which she hath filled; her golden chalice, "having a golden cup in her hand full of abominations and filthiness of her fornication" (Rev. 17:4). *Fill to her double;* Babylon, which was called Sheshach, is to be the last to drink of the

cup of the wrath of God, "Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it . . . and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them" (Jer. 25:15-26).

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

She glorified herself instead of glorifying God and lived luxuriously; she was entirely self indulgent. *I sit a queen;* proud, haughty, self assertive, with the right to rule; "Recompense her according to her works; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel" (Jer. 50:29). *And am no widow, and shall see no sorrow;* she is not nor will she become a widow by losing her bridegrooms, her idols, to whom she is married; and shall see no sorrow, for she will not lose her bridegrooms nor her children: her worshippers. "And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that are given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else besides me; I shall not sit as a widow, neither shall I know the loss of children" (Isa. 47:7-8).

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

"But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness . . . thou hast said in thine heart, I am, and none else beside me . . . destruction shall come upon thee suddenly" (Isa. 47:9-11).

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail, and lament for her, when they shall see the smoke of her burning.

The evil kings (verse 3) who have joined with her in idolatry and shared in her self indulgent luxuriousness shall bewail her and lament for her; "A sound of a cry cometh from Babylon" (Jer. 51:54). "Babylon is suddenly fallen and destroyed: howl for her" (Jer. 51:8). They do not see the city as it burns but see the smoke from it.

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

They stand so far off that they only see the smoke from the burning city and this because of death and burning as in verse 8. *That mighty city;* the kings have relied upon might and now they lament to see such mightiness come to sudden destruction.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

The evil merchants (as in verse 3) do not mourn for her because of her sins or her punishment but because they lose her trade.

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

Merchandise for the adornment of herself and of her worship: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls" (Rev. 17:4). *And fine linen;* "The fine linen is the righteousness of the saints" (Rev. 19:8). Babylon buys and pays for the fine linen with which to make her own garments of righteousness. They are her garments of self-righteousness. She buys her righteousness by buying absolution from her daily sins; and buys it for the dead by buying their release from purgatory, thus for them to enter into righteousness. She buys precious woods, vessels, marble and metals for her altars and other objects of worship.

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Merchandise for which money has been sent from all over the world for her idolatrous worship and her luxurious living. *And slaves and souls of men;* the affirmation that Rome has used both the bodies and souls of men as merchandise. Men, their bodies and souls, are the slaves of sin. Of these treasures it is said of Babylon, "O thou that dwellest upon many waters, abundant in treasures" (Jer. 51:13). *Many waters* signifies multitudes of people (Rev. 17:15). Rome dwells or depends upon multitudes of people of all the nations of the world for her wealth and is therefore abundant in treasures.

14. And the fruits that thy soul lusteth after are departed from thee, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all.

"The soul of the wicked desireth evil" (Prov. 21:10), therefore, the evil things that thy soul lusteth after are departed from thee and all the truly good things are departed from thee and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

These are the merchants who have been made rich by dealing in the luxuries for her, in the merchandise for her idolatrous worship, in the evil things that her soul lusteth after, in the slaves and souls of men.

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Her robe of self-righteousness, made from the fine linen she had bought, looked to them to be a robe of righteousness of the saints, as in Rev. 19:8, but the vision of John in Rev. 17:4 shows that she had no robe of righteousness, for she wore none; John sees no fine linen.

17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.

The lament of the evil merchants is not because of the sins of the city and her punishment for them, but because of the loss of such great riches. The merchants who trade on the land have lamented, now the multitude of those who trade by sea join in the lamentation, for the woe was to be to the inhabiters of the earth and of the sea (Rev. 12:12).

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

These also stood so far off from Babylon because of the danger of death and of burning that they do not see the burning of the city but only the smoke from it and their cry of *What city is like unto this great city?* is called forth by the immense volume of the smoke; for in this volume of smoke is the smoke from the two cities of Rome and Constantinople.

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

They cast dust on their heads as a token of mourning, "And Joshua rent his clothes, and fell down to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads" (Joshua 7:6).

That great city; it is a great city, for Babylon, while symbolized by Rome, is composed of the two capitals of the Roman Empire. The mourning of these merchants of the sea, as with those of the land, is not because of the disasters befalling her because of her wickedness, but that they no longer will be made rich by her.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

"Then the heaven and the earth, and all that is therein, shall sing for Babylon" (Jer. 51:48). Under the fifth seal (Rev. 6:9-11), the souls of them that were slain for the word of

God cry aloud for vengeance. The promise then given them has been fulfilled. "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). "To me belongeth vengeance, and recompence" (Deut. 32:35).

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and be found no more at all.

Though upon Babylon comes in one day, death, mourning, famine and burning with fire yet another calamity shall come upon her. Babylon shall be engulfed suddenly, as this stone in the sea, by violence in an earthquake, accompanied with a volcanic hail (Rev. 11:19; 16:20-21), both cities of Rome and Constantinople being destroyed, as was prophesied, as were Sodom and Gomorrah. The repetition of many of the prophecies, in practically the same language, here and in the Old Testament, show that, while those prophecies applied to ancient Babylon, they also apply to this Babylon of the Revelation. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. 13:19). "How is Babylon become a desolation among the nations . . . as God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord: so shall no man abide there, neither shall any son of man dwell therein" (Jer. 50:23-40). "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven . . . and, lo, the smoke of the country went up as the smoke of a furnace" (Gen. 19:24-28).

And in this casting of the stone like a great millstone into the sea, is the announcement and confirmation that all the evil that Jeremiah had prophesied against Babylon shall be fulfilled; "So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither

man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary" (Jer. 51:60-64). The casting of the stone here is into the sea, for this composite Babylon is near the sea instead of being near the Euphrates as was the ancient Babylon.

> *22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftman, or whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;*

God shall bring upon Babylon what he had brought upon Jerusalem; "Then I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate" (Jer. 7:34). "I will take from them . . . the sound of the millstone, and the light of the candle" (Jer. 25:10). Though Babylon had been the instrument God used to punish Israel, yet He says, "I will render unto Babylon . . . all their evil that they have done in Zion" (Jer. 51:24). "For, lo, I begin to bring evil on the city that is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts" (Jer. 25:29).

> *23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*

An individual (a candle) shall no more try to give them light, neither shall the voice of Christ as the bridegroom nor his church as the bride be heard. All nations, deceived by her sorceries, have filled her with wealth, making her merchants wealthy and thus her great men of the earth; for wealth, instead of spiritual riches, was her standard of greatness.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

"As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth" (Jer. 51:49). In Rome, as it typifies Babylon, was found the blood of prophets and saints, as in Rev. 17:6, and in the Church of Rome, as the Antichrist, was found the blood of all that were slain upon the earth. The blood of the slain came upon their heads as it came upon the heads of the scribes and pharisees, as Christ denounced them, "Whereas, behold, I send unto you prophets, and wise men and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matt. 23:34-35).

Jeremiah also prophesies of this time of the fall of Babylon, that Israel shall then return unto her land of promise; Judah had returned and been again dispersed but the ten tribes of Israel had never returned; now they will both come home: "In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten" (Jer. 50:4-5).

Daniel also prophesies of the restoration of Israel, which Jeremiah says shall be "in those days, and in that time:" "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days; then shall the sanctuary be cleansed" (Dan. 8:13-14).

After the host of Israel returns to Jerusalem and the land of their covenant, they and the sanctuary shall no longer be

trodden under foot as they have been since 70 A. D., when Jerusalem and the temple were destroyed and burned and that part of the host of Israel which survived the war, were, as prophesied, scattered into all the winds (Ezek. 5:12). Thus from that time, 70 A. D., in 2300 prophetic days, which are 2300 years, bringing the time to about 2370 A. D., shall the host of Israel be restored to their glory and the sanctuary cleansed.

The Revelation of St. John

CHAPTER XIX

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

This rejoicing comes in response to the urging of Rev. 18:20, "Rejoice over her, thou heaven." Salvation belongs to God for He alone can save.

2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

His judgments are true because his prophecies concerning them have been truly fulfilled. They are righteous; "for he hath judged the great whore, which did corrupt the earth with her fornication." The great whore is the great idolater, as in chapter 17. *And hath avenged the blood of his servants at her hands;* as was said in Rev. 18:20.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

They begin and close with this alleluia of praise in heaven; while, looking at the earth, John sees the punishment of Babylon continuing; *and her smoke rose up for ever and ever.*

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

The priests of Israel in the persons of the four and twenty elders, and Israel in the four living creatures, affirm with their Amen what the multitude has said and add to it their own Alleluia of praise.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

The theme changes with this verse. This is the voice of Christ, sitting on the throne on the right hand of God (Mark 16:19), calling forth praise for God from all those who serve and fear him.

> *6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

The voice of this great multitude is the voice of the angels joined with the voice of his servants on earth.

The voice of many waters; the voice of the Son praising the Father; "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters" (Rev. 1:15). *And as the voice of mighty thunderings;* the voice of Israel in that of the four living creatures; "And I heard, as it were the noise of thunder, one of the four beasts saying, Come and see" (Rev. 6:1).

> *7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*

Christ as the bridegroom, the church as the bride. His church is now ready to receive Christ at his second coming and go with him to heaven.

> *8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

"He that overcometh, the same shall be clothed in white raiment" (Rev. 3:5). "I put on righteousness, and it clothed me" (Job 29:14).

> *9. And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God.*

The angel of Rev. 17:1 speaking, who has been showing these visions to John. *Write;* set the words down accurately for *These are the true sayings of God.* Blessed are they who will be of the first resurrection; the church, who has made

herself ready and is called forth to join Christ at his second coming and go with him into heaven. "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding" (Matt. 22:2-3)..

> *10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

John evidently seems to think that the one who has the true sayings of God should be worshipped. *See thou do it not;* the language here in the Greek shows a remonstrance as to an equal; no voice of authority. An angel of heaven explaining the true status of an angel; he is a fellow servant with John, of Christ, and is one of his fellow ministers, and is no more worthy of worship than are they themselves.

..Worship God; for he alone is to be worshipped, as God himself has said; "Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above . . . Thou shalt not bow down thyself unto them" (Deut. 5:7-9). The testimony of Jesus consisted of the words of God, and those who have the words of God have the spirit of prophecy by which they can reveal to men the will of God and teach men concerning God. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (I Cor. 14:3).

> *11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

John is now given a vision of events which occur at the time of the sounding of the seventh trumpet in Rev. 11:15 and of the time of Rev. 16:16, when Christ had gathered the nations together into a place called in the Hebrew tongue Armageddon; it is a vision of events following the fall of Babylon.

White horse; white, symbolic of righteousness; Christ rides forth on righteousness. This is the same white horse with the same rider as in Rev. 6:2. "And in thy majesty ride prosperously because of truth and meekness and righteousness" (Ps.

45:4). *Faithful and True;* "These thing saith the Amen, the faithful and true witness" (Rev. 3:14). *In righteousness he doth judge and make war;* an assurance that the judgment he is going to bring upon the earth and the war he is going to wage at the battle of Armageddon are both righteous judgments. "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11:3-5).

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

"His eyes as lamps of fire" (Dan. 10:6). When Christ rode forth on the white horse, a horse of righteousness, in Rev. 6:2, he had only one crown, the crown of the King of Israel; now he has many crowns; the crowns of the nations that by the time of his coming will have acknowledged Christ as King; "They that are Christ's at his coming" (I Cor. 15:23). This is the assurance that Christ will have the crowns of many nations at his coming, for he went forth conquering and to conquer (Rev. 6:2). *A name written, that no man knew, but he himself;* "No man knoweth the Son, but the Father" (Matt. 11:27). As no man can comprehend the Son, they cannot comprehend his name.

13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart" (Isa. 63:2-4). Christ is riding forth to the battle of Armageddon, with the voice of the seventh trumpet: the

last trump, and bringing the third woe of Rev. 8:13. *His name is called The Word of God;* "And the Word was made flesh, and dwelt among us" (John 1:14).

14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And the LORD my God shall come, and all the saints with thee" (Zech. 14:5). "Behold, the Lord cometh with ten thousand of his saints" (Jude 14). *White horses;* horses of righteousness. *Clothed in fine linen, white and clean;* "for the fine linen is the righteousness of saints" (verse 8).

15. And out of his mouth goeth a sharp word, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

A sharp sword; the sword of the spirit as in verse 21. *He shall rule them with a rod of iron;* his rule shall be strong and inflexible. "Thou shalt break them with a rod of iron" (Ps. 2:9). *"And he treadeth the winepress of the fierceness and wrath of Almighty God"*: "I have trodden the winepress alone . . . I will tread them in mine anger" (Isa. 63:3).

16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

"The custom here alluded to, of inscribing the name or rank of distinguished individuals on their garments, so they might be readily recognized, was not uncommon in ancient times" (Barnes).

17. And I saw an angel standing in the sun: and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

The glory of Christ was so great that, though he stood in the sun, his brightness was still visible to John; so it was when Christ appeared to Saul on the road to Damascus (Acts 22:6). Christ, the Son of man, fulfilling the prophecy of Ezek. 39:17, "And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl and to every beast of the field, Assemble

yourselves, and come; gather yourselves on every side to my sacrifice."

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both bond and free, both small and great.

"Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God" (Ezek. 39:20).

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

The beast, the Antichrist, in his personal representative, the Pope, the false father, and his copartner the false prophet, will be there, though their dominions have been taken from them; this is confirmed in the next verse where they are both mentioned. *And the kings of the earth, and their armies, gathered together to make war;* having been deceived by the unclean spirits that came out of the mouths of the trinity of evil, the dragon, Satan, the false holy spirit; the beast, the Pope, the false father; and the false prophet, the false son as set forth in Rev. 16:13-16. *Against him that sat on the horse, and against his army;* as at his second advent, Christ comes in power and glory.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

The beast and the false prophet will be there, for at this time will be fulfilled the prophecy of Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." *That wrought miracles before him;* the Greek word used here for before, can mean both before in time, and before, in the presence of. Both meanings are true here; the miracles of the false prophet, Mohammed, in developing the Koran, occurred be-

fore the miracles of the beast, the Pope. The miracles of the false prophet were wrought also in the presence of the beast, the Antichrist, and not in the presence of men; they were wrought secretly.

The mark of the beast; the Catholic cross; *his image;* the Pope; as they typify the worship of the Antichrist. *These both were cast alive into the lake of fire burning with brimstone;* instead of being slain and lying in death until the final judgment, Christ judged them and placed them at once in eternal punishment.

> *21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth: and all the fowls were filled with their flesh.*

The remnant of those fighting against Christ at the battle of Armageddon were slain and will await the final judgment for their sentence and punishment. The word of Christ shall slay them for it is the sword of the Spirit; "the sword of the Spirit, which is the word of God" (Eph. 6:17). "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

And all the fowls were filled with their flesh; "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (Ezek. 39:4).

The Revelation of St. John

CHAPTER XX

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

The angel is Christ, for he has the keys of death and hell; "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). The *bottomless pit* is not the place of final punishment; it is a different place from that of the lake of fire and brimstone into which the beast and the false prophet have been placed (Rev. 19:20) and into which Satan later will be cast (Rev. 20:10). *A great chain;* it requires a great chain to bind Satan.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

He is an old serpent for he has been in the world since the world began in the garden of Eden; "Now the serpent was more subtle than any beast of the field which the LORD God had made . . . and the serpent said unto the woman, Ye shall not surely die" (Gen. 3:1-4). *The dragon . . . serpent . . . Devil . . . Satan;* showing that they are all the same individual; when one is referred to there can be no mistake as to whom is meant. *And bound him;* only Christ is powerful enough to bind Satan. "He will first bind the strong man; and then he will spoil his house" (Mark 3:27). *A thousand years;* the millennium on earth while it is the thousand years of judgment in heaven.

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The bottomless pit; is the place for the wicked dead as in Rev. 9:1; it is the pit Satan has dug for the souls of men; a

bottomless pit that it may contain them all; a pit into which he himself is now cast. "Behold, he travaileth with iniquity, and has conceived mischief, and brought forth falsehood. He made a pit, and digged it, and is fallen into the ditch which he made" (Ps. 7:14-15). "He that diggeth a pit shall fall into it" (Eccl. 10:8). "How art thou fallen from heaven, O Lucifer . . . yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:12-15). "The heathen are sunk down in the pit that they made" (Ps. 9:15). "They have digged a pit for my soul" (Jer. 18:20).

And set a seal upon him; Satan, through the chief priests and pharisees, had sealed the tomb of Christ (Matt. 27:66).

That he should deceive the nations no more, till the thousand years should be fulfilled; nations will still exist on the earth, but they will not be subject to the deception of Satan, as they had been heretofore. *And after that he must be loosed a little season;* he is the one spoken of in Rev. 17:10, "And the other is not yet come; and when he cometh, he must continue a short space."

> *4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

The vision of John is now turned to the scene in heaven during the thousand years of judgment.

I saw thrones, and they sat upon them, and judgment was given unto them; "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). "Do ye not know that the saints shall judge the world?" (I Cor. 6:2). "Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom" (Dan. 7:22).

And I saw the souls; this is a vision of heaven and John sees souls; spiritual bodies instead of earthly bodies. *Beheaded for the witness of Jesus;* because they testified for Jesus. *And for the word of God;* beheaded because of their preaching the word of God.

And such as worshipped not the beast (RV); in addition to the martyrs, John also sees all those who have not worshipped the beast; the Antichrist. The logic here is the same as in Rev. 13:8: All men worship; they worship either Christ or this beast, the Antichrist; if they have not worshipped the Antichrist, they have worshipped Christ. "He that is not against us is on our part" (Mark 9:40). The negative here in the Greek is very strong; absolutely not worshipped the beast.

Neither his image; the Pope; the image of Rev. 13:14-15, the image of the Antichrist. *And received not the mark upon their foreheads"* (RV); the Church of Rome's sign of the cross upon their foreheads. *And upon their hand* (RV); as the disciples of the Church of Rome make the church's sign of the cross upon themselves, this mark typifying the worship of the Antichrist.

The worshippers of the Antichrist will not be among those of the first resurrection, who sit in heaven on these thrones of judgment. They lived and reigned in heaven with Christ a thousand years, for the time during which Satan was bound on earth. That they will not be on the earth is revealed by Paul, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The rest of the dead; all of those whom Christ did not take with him from the earth as he returned to heaven after his second coming. *This is the first resurrection;* this vision of souls on thrones in heaven which John has just received, is a

vision of the scene in heaven of those of the first resurrection, and corresponds to the scene in Rev. 14:3-5.

> *6. Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

"Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9). "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12).

On such the second death hath no power; the final spiritual death with its punishment, as in Rev. 20:14-15. *But they shall be priests of God and of Christ;* they shall be in heaven what Israel was to be on earth; "Ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6). "And hath made us kings and priests unto God and his Father" (Rev. 1:6).

And shall reign with him a thousand years; though the promise of reigning over the earth with Christ is only for a thousand years, yet the saints shall possess the kingdom for ever; "But the saints of the most High shall take the kingdom, and possess the kingdom for ever" (Dan. 7:18).

> *7. And when the thousand years are expired, Satan shall be loosed out of his prison,*

This explains why the saints are only promised a thousand years of reigning with Christ, for Christ, in releasing Satan, releases him, not as the prince of the world (John 14:30), but releases him as the seventh king of Rev. 17:10; so Christ and the saints do not reign alone, but Christ permits Satan to rule over the individuals and nations who desire Satan to be their king.

> *8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.*

Though the saints of the first resurrection have gone to heaven and have been living and reigning there with Christ, yet the earth is still inhabited, and there are separate nations

on it during the thousand years of the millennium just as there were before the second coming of Christ. *Gog and Magog;* these are the gentiles: all those who are not of Israel, the people of God. They are the gentiles in the four quarters of the earth, who permit themselves to be deceived by Satan. Gog and his descendant, his son Magog, representing Japheth and his descendants, who inhabit the coasts of the gentiles, as distinguished from Shem, his brother, from whom descended Israel, the people of God. "The sons of Japheth; Gomer, and Magog . . . by these were the Isles (coasts; marginal) of the Gentiles divided in their lands" (Gen. 10:2-5). Magog is also symbolic of the land over which the gentiles rule; "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him" (Ezek. 38:2) Meshech and Tubal were also sons of Japheth. Ezekiel in chapter 38 prophesies of this battle, that Persia shall be there with these gentile nations and also the descendants of Ham, for Ethiopia and Libya shall be there.

> *9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

This is a vision of events on the earth; it is not a vision of heaven. The gentiles encompass both the saints in Jerusalem, the beloved city, and also those living in the land. God will raise up saints to himself on earth during the thousand years of the millennium. God will protect his saints by miraculously destroying these gentiles.

> *10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

Where the beast and the false prophet are; as they were placed there in Rev. 19:20; though placed there more than a thousand years before this time, yet they still exist: they *are. And shall be tormented day and night for ever and ever;* this shows the symbolic nature of the lake of fire and brimstone; the fire does not burn nor destroy them, for they exist in it for

ever and ever, and yet they are in torment; evidently it is torment of the mind. Day and night are mentioned here while in the new Jerusalem there will be no night. (Rev. 21:25).

> *11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

It is a great white throne, a throne of righteousness, and it is Christ who is sitting on his throne of judgment; "For we must all appear before the judgment seat of Christ" (II Cor. 5:10). *From whose face the earth and the heaven fled away; and there was found no place for them;* "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervid heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:12-13).

> *12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

And I saw the dead; this includes everybody, for all the people of the earth had died spiritually; "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). *Small and great;* including every one, all those of Israel and those of the first and second resurrection; "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

Stand before God; this should be as it is in the Revised version and as it is in the Greek, *standing before the throne,* for this is the throne, the judgment seat of Christ; "for the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

And the books were opened; "The judgment was set, and the books were opened" (Dan. 7:10). These are the books of remembrance in which were kept an account of the deeds of the saints; "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16). The book was written before him, it does not say by him.

And another book was opened, which is the book of life; "And Moses returned unto the Lord, and said . . . Yet now, if thou wilt forgive their sin . . . and if not, blot me, I pray thee, out of thy book which thou has written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:31-33).

And the dead were judged out of those things which were written in the books, according to their works; "And every man shall receive his own reward according to his own labour" (I Cor. 3:8). "But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37).

> *13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*
> *14. And death and hell were cast into the lake of fire. This is the second death.*

Death is personified as a living creature; He is the rider of the pale horse of Rev. 6:8, where Hades, translated hell as here, is also personified as a creature. They came into the world because of sin in the garden of Eden and are now destroyed. Torment is not mentioned here as in other places. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:24-27). Death came first after man's sin; it is the last to be destroyed.

This is the second death; the spiritual death was the first; "You . . . were dead in trespasses and sins" (Eph. 2:1); the second death is the state of evil souls in their final punishment.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

All had died spiritually, and all those to whom God had not granted eternal life remained spiritually dead and were punished in the symbolic lake of fire, which seems to represent the torment of continual remorse. Here in the final, as in the first resurrection, some shall awake to shame and everlasting contempt. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

The Revelation of St. John

CHAPTER XXI

1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The first heaven and earth had fled from the face of Christ (Rev. 20:11). "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up (II Peter 3:10). This day of the Lord is the day of final judgment. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13). "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). *And there was no more sea,* "the fashion of this world passeth away" (I Cor. 7:31).

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem" (Heb. 12:22-24). *"New Jerusalem, coming down from God out of heaven;* showing its spiritual nature.

Prepared as a bride adorned for her husband; "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness . . . as a bride adorneth herself with her jewels" (Isa. 61:10).

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"He that sitteth on the throne shall dwell among them" (Rev. 7:15).

> *4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

"The Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. 60:20). "They shall hunger no more, neither thirst any more; neither shall the sun shine on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:16). *There shall be no more death;* death and hell were cast into the lake of fire" (Rev. 20:14).

> *5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

It is God in the person of the Son who sits upon the throne of judgment, as he is seen in Rev. 20:11-12. "In the beginning was the Word . . . and the Word was God . . . and the Word was made flesh and dwelt among us" (John 1:1-14). Christ the Word was God.

Behold, I make all things new; Christ, the Creator, makes all things new, as they appear in the first verse of this chapter. "All things were made by him; and without him was not any thing made that was made" (John 1:3).

Write; calling attention to the importance and the necessity for accuracy of what is said. *True and faithful;* true and sure to be fulfilled.

> *6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

Alpha and Omega; the first and the last letter of the Greek alphabet. As Christ was the beginning and the end of the old creation, so is he now the beginning and the end of the new creation, for, "I make all things new; they are now made new, so *it is done.*

I will give unto him that is athirst of the fountain of the water of life freely; "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink" (John 7:37). "Ho, every one that thirsteth, come ye to the waters, and he that hath not money; come ye, buy, and eat; yea, come buy wine and milk without money and without price" (Isa. 55:1).

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Overcometh; overcometh the world; "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4-5).

I will be his God, and he shall be my son; and therefore, as the son, he shall inherit all these things which are all made new.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

The part these shall inherit will be, *in the lake which burneth with fire and brimstone: which is the second death;* the place of final punishment of the evil souls.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

One of the seven angels of Rev. 15:7, a specific angel and thus not to be confused with the angel of the Lord.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

And he carried me away in the spirit; not bodily but in a spiritual vision. *A great and high mountain;* the former Jerusalem was on a mountain, this Jerusalem is on a great and

high mountain. *And shewed me that great city;* a close view instead of the distant one of verse 2. *Descending out of heaven from God;* emphasizing again the spiritual nature of the city.

> *11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;*
>
> *12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:*

"And the gates of the city shall be after the names of the tribes of Israel" (Ezek. 48:31). It was through Israel that God provided the way into the city.

> *13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.*

Israel was divided into four divisions of three tribes each. These four united with the trinity of God complete the spiritual number seven. Each side of the city represents one division of Israel, having a gate for each of its three tribes; these gates are for all the true Israel, the people of God.

> *14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church" (Matt. 16:18). Not only was the name of Peter but the names of all the other apostles were in the stones of the foundation just as was that of his; the name of Judas being replaced by another.

> *15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*

Thus to show the exactness of the dimensions of the city.

> *16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

Twelve is the number denoting chosen, as the twelve tribes of Israel and the twelve apostles were chosen; thus twelve thou-

sand furlongs is the chosen number of thousands of furlongs, the foreordained dimensions of the city, of the exact required size sufficient for all the chosen people of God.

The length and the breadth and the height of it are equal; the most holy place, the oracle of the temple was patterned as a type of this city; "and the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof" (I Kings 6:20).

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

The proper translation here of the Greek seems to be: An hundred and forty (and four) of the four cubits (which is) the measure of a man, that is, of the angel. The four cubits, the measure of a man, being about five feet and ten inches.

An hundred and forty and four; this number signifies the total number of the chosen as it does in the seventh chapter of this book; twelve denoting the chosen from each tribe; all the twelves of all the chosen from each tribe being added together make an hundred and forty and four, the total number of the chosen; thus here the measurement of the number of the cubits of the wall shows it to be of a size equal to the number of cubits required to accommodate the measurement of all the individuals of the chosen people of God.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

Jasper; like the glory of God (Rev. 4:2-3, and verse 11 of this chapter). *The city was pure gold, like unto clear glass;* the gold so pure, thus reflecting so highly, it appeared transparent. The oracle of the temple of Solomon was made to resemble this city; "and he overlaid it with pure gold" (I Kings 6:20).

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

The foundations of the wall of the city were garnished with all manner of precious stones; this can be translated from the Greek: *the foundations of the wall of the city were set in order with all manner of precious stones;* and their order follows. "The stones resembling those on Aaron's breastplate, to denote that the Urim and Thummin, the light and perfection of God's oracles are there" (Newton). The Urim and the Thummin meaning light and perfection denoting the twofold nature of the work of the prophets of God; The Urim, throwing light upon the future; The Thummin, teaching the way to perfection; The Urim and the Thummin through which the prophecies of God were given and therefore signifying the prophets of Israel.

This city had twelve foundations, and in them the names of the twelve apostles of the Lamb. It has also these twelve foundations of precious stones, which signify the presence of the prophets of Israel. Thus this city is built on the foundation of the apostles and prophets; "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22). The church of the Old Testament, founded on the prophets, and the church of the New Testament, founded on the apostles, are one. This is the city for which Abraham was looking; "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

21. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

One of these pearls, representing entrance into the kingdom of heaven, is evidently what Christ has reference to in Matt. 13:45-46, when he said, "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had

found one pearl of great price, went and sold all that he had, and bought it." He sold all that he had to gain one of these pearls; to gain entrance into the kingdom of heaven. Even the street of the city like the city itself, as in verse 18, was of pure gold. *As it were transparent glass;* reflecting so highly one seems to be looking through it.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

Having no temple distinguishes this city from the former heaven in which was a temple (Rev. 15:8). The shape of the city, a perfect cube, shows that the city is itself the most holy place, as was the oracle in the temple.

The Lord God Almighty and the Lamb; they are the same; one God; "The Word was God" (John 1:1). *Are the temple of it;* by dwelling in it they make it the temple and also they are the temple of it, for the saved abide in them; "Abide in me and I in you" (John 15:4). "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16).

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. 60:19).

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

The nations of them that are saved walk in its spiritual light, and the kings bring back to God the glory and honour He had given them.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

The gates of it shall not be shut at all by day (nor by night) for there shall be no night there. The open gates seem to signify that the saints shall pass in and out of the city.

26. And they shall bring the glory and honour of the nations into it.

The nations also shall bring back to God the glory and honour He had given them.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

The negative here in the Greek is very emphatic. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "Let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous" (Ps. 69:27-28).

CHAPTER XXII

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High" (Ps. 46:4).

Proceeding out of the throne; from whence come the spiritual waters. *Of God and of the Lamb;* they sit on the same throne, being one God.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Twelve manner of fruits; the word manner is not in the Greek; therefore, *which bear twelve of fruits;* twelve harvests of fruits, as explained by the next clause, *and yielded her fruit every month.* "And by the river upon the banks thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be meat, and the leaf thereof for medicine" (Ezek. 47:12). "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden" (Gen. 2:9).

And the leaves of the tree were for the healing of the nations; there evidently will be nations in need of healing.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

"And unto Adam he said . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

No more curse but a blessing, for *the throne of God and of the Lamb shall be in it. And his servants shall serve him;* the pronouns are of the singular instead of plural number; God and the Lamb are one God. There will be work for his servants to do.

> *4. And they shall see his face; and his name shall be in their foreheads.*

"Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20). *His name shall be in their foreheads;* "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads" (Rev. 14:1).

> *5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

"The Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. 60:19).

They shall reign for ever and ever; "And hath made us kings and priests unto God and his Father" (Rev. 1:6). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom" (Dan. 7:27).

> *6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

And he said unto me; it is Christ who is speaking as shown by the words of the next verse. *And the Lord God of the holy*

prophets sent his angel; sent the angel of the Lord; Christ, as in the first verse of the Revelation; the angel of the Lord who is speaking. *The things which must shortly be done;* as shown in the eighth chapter, these things which must shortly be done, began before two score years after the death of Christ.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

"Ye shall not have gone over the cities of Israel, till the Son of man be come" (Matt. 10:23). He came quickly as the rider on the white horse of Rev. 6:2, and he will come quickly again for "one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which sheweth me these things.

The angel had shown these things to John but had not spoken the words which he had heard. Evidently recognizing the words as the words of Christ, John seems to think that the angel has spoken them and so falls down to worship him.

9. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

This is the second time John has made the mistake of falling down to worship an angel; the first time is recorded in Rev. 19:10; it is the second time also that John has been corrected and had explained to him the true status of an angel, thus making clear and emphatic that angels are not to be worshipped.

Worship God; but not angels as do the followers of the Antichrist, for God alone is to be worshipped.

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Seal not the sayings; let them be read, for the time for their fulfillment is at hand; and its fulfillment commenced before the fall of Jerusalem, as revealed by the first four trumpets.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

The unjust, the filthy, the righteous, the holy, shall be permitted to grow together until the harvest; "So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:27-30).

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

He comes quickly, for "One day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8).

My reward is with me; "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

13. I am Alpha and Omega, the beginning and the end, the first and the last.

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and besides me there is no God" (Isa. 44:6).

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments" (Ps. 112:1). "Fear God, and keep his commandents: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl.

12:13-14). "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7).

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Without are dogs; the dog was an abomination unto the Lord (Deut. 23:18) and therefore is here typical of abominations. *Whosoever loveth and maketh a lie;* "the devil . . he is a liar, and the father of it" (John 8:44). These still exist but are without, for they are in the lake of fire (Rev. 21:8).

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

In the sixth verse of this chapter and in Rev. 1:1, God sends his angel, the angel of the Lord, Christ, to show unto his servants; Jesus now addressing the churches tells them he has sent his angel, his messenger, John, to testify unto you these things in the churches. "What thou seest, write in a book, and send it unto the seven churches which are in Asia" (Rev. 1:11). Christ as the creator, is the root, the source of David's existence; "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book" (Rev. 5:5). Christ, as the Messiah, is the offspring of David; "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1).

And the bright and morning star; "There shall come a Star out of Jacob" (Num. 24:17). "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Peter 1:19).

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The Spirit and the bride; The Holy Spirit and the church. *And let him that heareth say, Come;* a duty laid upon all that hear the word to call others to Christ. *And let him that is athirst come;* "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). *And whosoever will, let him take of the water of life freely;* "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink" (John 7:37).

> *18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*
>
> *19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

If any man shall add . . . if any man shall take away; "Ye shall not add unto the word that I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you" (Deut. 4:2). "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it" (Deut. 12:32).

"Every word of God is pure . . . add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5-6). *God shall take away his part out of the book of life;* "And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33).

20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

He which testifieth; the Lord Jesus, as in Rev. 1:1 and Rev. 22:6.

21. The grace of our Lord Jesus Christ be with you all. Amen.

The usual benediction of the writers of the books of the New Testament.

BS2825 .C912
The seventh angel; an exposition of the
Princeton Theological Seminary–Speer Library
1 1012 00014 1046